David R. Hawkins, M.D., Ph.D.
the best-selling author of *Power vs. Force*

Using Heart-Centered Power Principles for Lasting Abundance and Fulfillment

SUCCESS
IS FOR
YOU

ALSO BY DAVID R. HAWKINS, M.D., Ph.D.

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Using Heart-Centered Power Principles for Lasting Abundance and Fulfillment

David R. Hawkins, M.D., Ph.D.

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FOREWORD

It was with complete serendipity that I first learned about Dr. David R. Hawkins. It was 2004; my wife and I were visiting Wales, where we met a new friend who immediately launched into a discussion about spirituality.

At one point our friend asked what spiritual books I liked to read. I said that I was drawn to an internal spiritual path, and while books played an important part in that development, I was not currently reading much on the subject. She replied that the only spiritual author she would recommend was a man named Dr. David R. Hawkins.

A month or so later, a copy of *Power vs. Force* arrived in my mailbox; shortly thereafter, my friend and I met in Sedona, Arizona, to attend one of Dr. Hawkins's lectures. He spoke for just over an hour before taking a break, and I immediately made my way outside and wept. They were tears of gratitude, to be sure.

The next several years passed quickly for my wife and me, between growing our business and raising five sons—however, we made time to attend Dr. Hawkins's lectures and eventually volunteered to help in any way possible. Once he reached his 80s, his lecture schedule slowed, but a life-enhancing message always came through when he spoke.

It was heartbreaking when "Doc" passed. He was and is a gift from God for me and thousands of others. And then in 2015, I learned that Doc had left an unpublished manuscript entitled *Success Is for You.* As a lifelong entrepreneur, I have certainly experienced both success and failure and could not wait to read what Doc had to say on the subject.

Many years ago, when I had a company called Illuminations, I worked with a wonderful man who was instrumental in building Starbucks from a small company into a global brand. One day he told me a story about the importance of living a "one-hat life." He said that most people you meet wear many hats: one at work, another at home, and yet another in their spiritual life. He learned that people are at their best when they know who

they are and have one clear set of values that equally apply to all of life's activities.

Dr. Hawkins's body of work helps us to discover our one hat—that is, who we are—and to provide a context for all of life's experiences. In the pages of this newly discovered book, he weaves his understanding of life into practical and immutable observations about universal principles and the distinctions between perception and essence.

To those who are familiar with Doc's work, you will love how *Success Is for You* weaves what you already know into the world of business and success. You will smile at his stories, including the one about the restaurant that insists on serving only raspberry vinaigrette salad dressing, even though the customer simply wants the familiar Thousand Island or bleu cheese.

On the other hand, if you are unfamiliar with Dr. Hawkins, this book serves as a perfect introduction, providing profound insights that allow you to focus on and achieve that which you desire.

To those who already have a business, Doc explains that there is only one customer we serve and why. Or if you intend to start a business one day, this book is an invaluable resource—read it first, and then keep it handy.

Upon receiving the manuscript, I decided to read it and apply the principles myself. Immediately, I was reminded of those qualities that have brought the greatest satisfaction in my work life. I also discovered places where I was stuck and subsequently found freedom.

Several months later, I was feeling quite stressed about work, and my wife suggested that I connect again with Doc's manuscript. Honestly, in the moment her suggestion was irritating, but the following day I picked it up and reread a section. Immediately, the stress passed. I decided to move *Success Is for You* to a permanent spot on my desk.

Think of this book as a primer for business and life. It was written by a humble man who achieved greatness; a brilliant man who channeled his gifts into helping others, building a world-renowned medical practice in the process; and, moreover, a spiritual man who saw in you all that you were in this very moment.

I am eternally grateful to have met Dr. Hawkins and humbled to be asked to write these words. If you are reading them, my prayer is that this may be that serendipitous moment when you are introduced, or reintroduced, to an eternal message of possibility and kindness that will serve you forever.

— **Wally Arnold**
Founder of Popcornopolis
Founder of Illuminations
Santa Monica, California, 2015

PREFACE

Who among us would not like to be successful? How many people do we know who aspire to mediocrity, or worse, to fail intentionally? Likely no one. If everyone wants to be successful, then why do so few people attain true success in our world? In this book, Dr. David R. Hawkins explores these issues and offers pragmatic guidelines that direct us to the source of real success—a way of being in the world.

This manuscript was originally drafted in 1991. Since then, almost everything in our world has changed technologically. The proliferation of the Internet's availability worldwide has made many earlier information systems obsolete. Nevertheless, we will discover that the basic principles for building success remain much the same. Dr. Hawkins encourages us to try these timeless principles for ourselves.

Readers will see that Dr. Hawkins draws on his personal experience as a World War II veteran, businessman, psychiatrist, and scientist to illustrate the points he wishes to make. Some of the examples he uses naturally reflect earlier time periods in his life. (How many movie theaters currently use answering machines?) Still, the points he makes are not lost, despite their references to things that more recent technology eclipses. The combination of his humor and unpretentious communication style makes us feel a part of the journey he lays out before us.

Throughout Dr. Hawkins's life, he was a man committed to loving others, reducing unnecessary suffering, and promoting others' success. What he accomplished in his lifetime—which was quite sizable—was a consequence of who he was and a reflection of the integrity with which he conducted himself. He was successful in virtually everything he undertook. Consequently, the principles he outlined in this book were born of personal experiences across many decades of his life and numerous ventures; they have been proven effective. Like most super successful people, Dr. Hawkins was humble, approachable, kind, generous, compassionate, loving,

joyful, humorous, and supportive of life in all of its expressions. To be in his presence was an immeasurable gift.

It is from a grateful heart that this book is offered to all who truly wish to be successful.

— **Donna L. Robinson, Ph.D.**
Editor

INTRODUCTION

The Road to Fame and Fortune

I'm pleased as punch that you bought this book. Why? Because my joy in life is delighting and watching people prosper, grow, flourish, and become successful. The secret of my own success is yours.

Most books on the topic of success are written as "how-to" manuals. In this world there are three levels of existence: There is "having," there is "doing," and there is "being." Lots of people will tell us to "do," but not how to "have" out of "being." Once we become successful—which has nothing to do with fame and fortune, but is actually a level of awareness—"having" is the automatic consequence.

All of the men and women we see out there frantically struggling for success are on the level of wanting to "have." They think that the way to get something is to desire it, and then work like crazy for it. The only reason they "do" is so they can "have." People can wear themselves out year after year in the marketplace at this level of awareness; they may or may not achieve a modicum of success.

What is success? Well, I'm not impressed by the millions that others have made. I'm impressed by the millions that they haven't made.

To be rich and famous is so easy. It's such a snap that it's painful to watch all the people out there in the world struggling, suffering, and sacrificing fruitlessly, going around in circles when the path they're following is certain to lead to failure.

We can tell the instant a new business opens up whether it's going to make it or not. The earmarks of failure are there already. Wrong place, wrong location, wrong name, wrong motivation, wrong product, wrong

time, wrong image, wrong attitude, wrong employees, wrong colors, wrong design, wrong ambience, wrong music, lousy food, poor service, long waits, inferior quality, shoddy packaging, and on top of that, the worst mistake of all: the obvious intent to only serve one's own selfish interest and exploit the public for personal gain without providing any needed service to their lives.

We have observed all of the above at the restaurant we won't go back to, the store we avoid, the employees who were obnoxious, the business transactions that were perfunctory, and the places where we made purchases because they were the only ones available.

We can learn a lot from others' examples. We're going to do just that—not only to see what the facts are in the case, but what the *principles* are. This book is about principles. It's about essences. It's about focusing with absolute precision.

When I was in clinical practice there was a short period of time when I had to do "spinal taps." These consisted of inserting a needle between the vertebrae in the lower spine and extracting a few drops of spinal fluid for examination under a microscope. I had past experience in a state hospital where I had to do them on every new admission; I'd actually done thousands over the years. In private practice I started charging $100 per spinal tap. When a patient complained about why I charged that much when it only took a few minutes, I stated the facts: "It was $5 for putting in the needle and $95 to know exactly where to put it." He laughed and said, "Yeah, Doc, I get it."

To "get it" means capacity. It means to have the capacity to demonstrate, execute, manifest, produce, materialize, and make it happen in the world. Lots of people are full of good ideas, but nothing happens in their lives. They don't have the power to make it happen.

Please notice the word *power*. This is going to be a word of great import to us, the central secret behind all that we discuss. The real difference between "having," "doing," and "being" is power. We are going to examine power, find out what it is, and learn that it is the secret ingredient that "makes it happen."

Twelve people have the same idea, but only one makes it happen. What is the difference? We've all had the experience of hearing the same advice from several people. Suddenly, one special person says it to us and *zingo!* We have it. The usual explanation was that we weren't "ready yet." The truth is that a person who has real power makes us ready. They have enough power to overcome all of our resistances, our considerations, our delays, our procrastinations, our indecisions, our doubts, our confusion, our ifs, ands, or buts—and make it just plain obvious to us. When we get through listening to a person of power, we have the inner feeling that we always knew that, which is correct. We always knew that, but a person of power has the capacity to make us conscious of what is already within our own minds, but in a different context. It's the context of "aha."

The "aha" experience is indicative of a jumbo level of power. When we "get" something, we get it because its voltage has just increased. This is indicated intuitively by the image of a lightbulb going on over a person's head. Light is power and energy. All of the energy on this planet, whatever its manifestation, came here via light. The power is in the light.

Within this book there is enough power to get us off the runway. In fact, there is enough power to get us off a couple of dozen runways. Fame and fortune are already in existence within us, and all we have to do is discover them. Now, how can this be? Because to read these words, we have to be conscious. To be conscious, we have to be alive. The secret of certain success is part and parcel of the energy of life itself; therefore, it exists within us.

Let's look at an example of the differences between "having," "doing," and "being." There was an intelligent, successful, professional man who didn't learn how to dance until he was 50 years old. Before that, he would mechanically get out there on the dance floor. Awkwardly, self-consciously, and with great difficulty, he would push himself around to music when he was dragged out to do so. He took endless dancing lessons, yet he still couldn't dance, nor did he experience the joy and relaxed happiness that he saw on the faces of others. In the '60s, disco music came along and freestyle dancing, which was spontaneous, became popular. Well, if the fox-trot was intimidating, to get out there on the dance floor and just "let it all hang out" was even more impossible for him. (He never could jitterbug either.)

One day he was at a social affair where they were playing rock music. He avoided getting near the dance floor for fear of getting dragged out there by some eager woman. At that point, someone he knew came up to him and said, “Come on, you can dance.” He said, “No, I can’t. I’ve tried; I just can’t do it.”

She knew that he had just finished a whole course of lessons on disco dancing at the local dance studio, and the results had been nil. She laughed and said, “I’ll show you how.” Then she said the magic words: “Don’t look at your feet. Forget about your feet; look at my face. Just move your body the way I move my body, and forget about your legs and feet. They will automatically go in the right place.”

He started to focus intensely on her expressions and the way she held her body. He took her advice and forgot about his legs and feet. Sure enough, as he got into her attitude, he found himself dancing! Honestly, there was nothing to it. It was effortless. He didn’t even think about it. It simply began to happen “of its own.” He began to dance as though he had always known how. It was automatic. It was joyous. He felt free as a bird. Suddenly, he got so high he could hardly believe it. He felt a surge of joy, liberation, and energy. He danced his head off that night!

All of the inner pain of those years of suppressed and frustrated longing to “be that way” now was over, and he made up for lost time. He went to the disco every night, rarely getting to bed until three in the morning. This went on for several years; he just couldn’t stop dancing. To the amazement of everyone, he got along on three or four hours of sleep a night and still accomplished as much as ever during the day. He was, you might say, getting a free ride on the increase in energy, which was really manifesting as joy.

The man’s friend was not a dancing teacher, but she did in a matter of seconds what all of the professionals couldn’t do over the years. Within that example is the secret of the book: to transmit to us how to dance so that it’s automatic and effortless. Fame and fortune are like that; they are effortless. They’re joyful. They just happen as the result of us “getting it.” Now that the man knew how to dance, he let it happen. He was a nonvisual person, but as he was dancing, certain patterns would arrive within his mind, along with ways to move his hands and his body. This kind of thing had never happened to him before.

He also discovered the secret behind "Sufi dancing." He noticed that the more he danced, the more energy he had. He would go to discos with a whole group of people and wear the women out one by one; they would leave the dance floor exhausted. The longer he danced, the more power and energy he had. He was tireless. The only reason he went home was because they closed the disco. He could have kept on dancing all night long. The inner power was "limitless."

He found that as he danced, his body would hit a certain inner balance as if it were moving around an invisible center. It was as though he was balanced exactly like a top. Once a top starts it spins effortlessly; that's the way he danced. Not only did it take no energy, his energy increased. Actually, he could dance for hours and perhaps even endlessly that way. He maybe just had to stop to eat or go to the bathroom—he didn't know because sometimes he danced for many hours and the inner experience never changed.

This man used to go dancing practically every night with a group of people. One of them would frequently be the woman he danced with that first time. They got to be well known in the major discos in town. The owners were always eager for them to be there—they would let them in for no charge and cater to them. The crowd would stand around having drinks, trying to get up the courage to start dancing. We know how it is—the first couple on the dance floor. Everyone's reluctant to be the only one out there. Well, the owner of the disco would nod to this man and woman, and they would effortlessly glide onto the dance floor in a state of joy. The state of high joy seemed to affect everyone in the whole place. Suddenly it was as though the lights on a stage had come on brightly. The audience would watch for a while because, frankly, the couple was indeed super.

There are no intermediate stages in fame and fortune. The minute we get it, we've got it. Expressing it and watching it happen in the world are merely the consequences of what has already happened. Success is what happens "out there" as a consequence of what already has happened "in here." We already have one of the greatest secrets: *The source of fame and success is "in here" and not "out there!"*

We see why all the futile scrambling after success is guaranteed to fail. Such individuals are searching in the wrong place. They're looking "out there" when it's not "out there" in the first place. When they look around they see the symbols of success that others have out there—the stretch

limos, the fancy addresses, the extravagant clothes, the right clubs—and conclude that those are the things to strive for. Yet the inner secret of success is delight. We start the snowball rolling, and then we sit back and watch it increase in size as it gains its own momentum.

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At this point I want everyone to stop trying to become a success. I want you to throw away all the "how to become a success" books. I want you to become a friendly person. It's outrageous that we can make more money in this world by just being friendly than we can ever make striving for success. That's the only thing I'm asking from you at this point: Be friendly and have an open mind. Having an open mind is part of being friendly, isn't it? Part of being friendly is giving the other person a chance to be heard. If you're willing to do that, you don't have a problem.

When I was a kid I would go to camp every year, and every year I would be a pollywog. I was scared to swim; I didn't know how. Despite all of the swimming lessons, I stayed a pollywog. One day I was visiting some friends at the lake in Wisconsin, and we were out on their little sailboat. We started some horseplay, as kids do, and the next thing I knew, the three of them picked me up and threw me overboard. For a few seconds I flailed around frantically, and then the magic moment arrived. All of a sudden, I lay on my back, kicked my feet, and started doing the reverse breaststroke. My God, there was nothing to it! All I had to do was float and paddle along easily. It was effortless. It was joyous. I went from pollywog to dolphin. I could do every swimming stroke: I found myself automatically doing the breaststroke, then I went into the Australian crawl, and then I went into the back crawl. After that I became an expert swimmer. Real success is like being a cork in the water, which rises of its own buoyancy and not by frantic effort.

The purpose of this book is for you to "get" the inner conviction and certainty that you can make money and become successful and famous if you wish. Fame and fortune, once we have the formula, are just a matter of getting around to it, and that's the way it's going to be for you. All of the expensive weekend business conferences and consciousness trips and how-to conventions that you've attended have contributed to your knowledge.

Having facts and know-how, however, does not guarantee success. There are other factors involved.

It is these other secret factors that we are going to explore in this book.

GETTING THE BANANAS

In a well-known experiment, a monkey was put in a cage and bananas were placed outside the cage on the opposite side from the door, just beyond his reach. Once the monkey spotted the bananas, the door was opened. What happened was that the monkey stretched his arm between the bars. He struggled and practically dislocated his shoulder, frantically trying to grasp that which was just beyond his reach. He could struggle there for hours, weeks, or months, and it was always going to be just beyond his reach. To get the bananas, he had to turn his back on them and walk through the open door.

We know that the minute he got that "aha" and saw the open door, success was automatic. It's only the manifestation of what had already happened. The minute the monkey saw the open door, in effect he already had the bananas. He could have and eat as many bananas as he could hold. Fame and success are exactly like that—they happen the instant we see something. Success is the automatic expression of what has already happened. What the world considers fame and success are merely the symbols and the outer representations of what has already "happened."

The difficulty is that the world confuses "out there" with "in here." It thinks the money, the success, the stretch limos, and all that goes with success are the causes instead of the effects. So people, like monkeys, strive to reach the bananas. If we look around us, we'll see millions struggling year in and year out to reach the bananas, and we have an inkling as to why. Fame and success, like happiness, cannot be sought directly. Happiness cannot be achieved by struggle; it is the automatic consequence of an inner

sense of delight, joy, and satisfaction. Happiness automatically comes from being a certain kind of a person and being a certain way in the world and about life. A truly happy person is happy no matter what. I've been happy rich, and I've been happy poor. I've been happy single, and I've been happy married. I've been happy as a student, and I've been happy as a teacher.

The source of joy is in every moment; it is totally independent of "out there." Fame and success are exactly like that. They cannot help but happen. Once we start a snowball rolling, it automatically goes downhill. We don't have to do another thing about it. The precision and the balance are effortless. Power is effortless; it is grace, poise, ease, confidence, certainty. What the world relies on mistakenly is force.

The greatest baseball hitters of all time were not known for having huge muscles. In fact, there are millions of men with bigger biceps and shoulders than the star players of all time. If force could do it, everyone would be successful. If we look around the marketplace, we'll see that everyone is forcing themselves to the max. Power is something else. The momentum of the bat hits the momentum of the ball with such precision that it is *the impact* that propels the winning ball.

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Let's look at one of the great principles with which we are going to work: *the difference between force and power.* To know the difference is crucial.

In World War II, the Germans assembled the greatest military force of its time. Adolf Hitler, who relied on force, ended up insane, suicidal, disgraced, dead, anathema to the human race, and brought defeat to the whole country. Force may create the illusion of success for a period of time—but, as in the case of every celebrity who kills themselves, apparently the symbols of success are not what success really is.

What is the source of power? Power is something that we own within ourselves. When Winston Churchill catalyzed the will of the British people, he manifested power. Consequently, Hitler's forces ran into power; when force meets power, it always loses.

Let's take another example where the principle is even more clearly delineated. That was in the meeting of the power of Mahatma Gandhi against the force of the British Empire. At the time of impact in this

encounter, the British Empire was the greatest force the world had seen. It ruled two-thirds of the earth, yet was brought to its knees by a 90-pound "shrimp" who was disparaged by their system as "colored." If we understood the difference between force and power, we could have predicted the fall of the British Empire just from that understanding. Mahatma Gandhi was coming from a principle of universal truth—the equality of all men by virtue of the quality of their creation. These are the same principles that empower the Constitution of the United States. A universal principle is unlimited power.

The British Empire was motivated by self-interest, which was limited. It was not concerned with the good of all mankind, or serving life, or any other universal principle of great power. Instead it only cared about serving its own interests. When self-limited force, as impressive as it was in the British Empire, met the unlimited power of the will of Mahatma Gandhi—which solidified, unified, and catalyzed the will of the Indian people—the defeat of the British Empire was inevitable. The political events and all that is listed in the history books are merely the consequences; they are not the cause.

Our first really major secret is to reverse the world's understanding of cause and effect. Cause, which is power, is "in here." What we see "out there" is merely the consequence. It is automatic. It can't help but happen because of the universal laws of life. The world envies the wrong thing when it envies the consequence. It tries to imitate, but doesn't know *what* to imitate. For it to work in our own lives we have to imitate the cause, not the effect. Having bananas is the consequence, the result. It's the "out there" of success, which merely knows what's "in here."

Once we have the secret of success, which is an "aha" experience of finding the open door, we can amuse ourselves with either manifesting it or not in the world as it pleases us. Once we've achieved inner mastery, we don't have to prove it anymore. A real karate expert doesn't go out into the street looking for fights. On the contrary, if a tough guy approaches him, he kids him out of it. He uses a dozen ways to avoid an encounter because he has absolute certainty and inner knowingness of his capacity. His assailant doesn't know it, but he could break his neck in one single blow.

Like the martial arts, success is effortless. It is grace. It is ease. It is poise. It is precision. It is focus. It is putting one's finger on the exact center and essence. It is not confusing cause and effect . . . that's the difference. One

secret of knowing whether we've achieved this or not is the presence of joy. If we're tired and burned out at the end of the day, then it's from the monkey business of trying to grab the bananas. When we invent a better product, the world beats a path to our door. There's no need to knock our brains out.

How long does it take to succeed? It takes exactly one split second. Although it may take time, for instance, to read these words, the actual "getting it" takes only a split second. At some as-yet-unknown instant, the door opens and the person has the inner experience of having always known.

Once the man I mentioned earlier in the book started to dance, he discovered that he already knew how. Psychologically, neurologically, anatomically, what happened? Was it that his left brain connected with his right brain? The door opened between them? The right brain, which is like an analog computer and connected with knowing everything, was not connected with the left brain, which is like a digital computer—limited, but capable of linear data processing. Left-brain dancing is a pain in the neck, awkward, dull, exhausting, and joyless.

The left brain exhausts itself, and will exhaust us, striving for the bananas. It gets just enough of a grip on the bananas to keep struggling. In a way it's unfortunate if the monkey reaches one banana out of the bunch, because now he's a real goner. Having once had that experience, he's going to be certain that the way he gets the bananas is by straining against the bars. He's going to be run by that program the rest of his days.

Now we understand the state of world and why it is the way it is. It would be a very lucky monkey indeed if he struggles and falls down exhausted, and in his exhausted state he looks out the door and a light goes on for him. Most of the world has gotten just enough of the bananas to permanently trap themselves right where they are. Therefore, in the world of real success, there is no competition.

I want to pound that idea home: *In the world of real success, there is no competition.* When we hit the top of anything, there is no competition there. There are very few at the top of the pyramid. For those at the top, the world is their oyster. What's the problem? If someone has the best restaurant in town, they don't have to struggle for success. It's automatic. People are lined up outside the door.

If someone is the best mechanic in town, are they going to have trouble finding jobs? No. Every garage in town is going to offer them the opportunity to work for them because they, by this time, have developed a following of customers. There was a mechanic in the small town where I lived who could get a job at practically any garage in town. He had a huge following. Wherever he went, the customers went. He was the best, and everyone knew it.

People use any excuse to avoid facing the basic issues involved here. They'll ask, "How can I be a success in the world when I don't have any education? I'm only a waiter." Okay, let's look at waiters. I knew some back east who were headwaiters in some of the country's most famous clubs. I remember standing outside talking to one of them one night at two in the morning when a big stretch limo pulled up to the curb. I thought it must be the owner's. Much to my surprise, the headwaiter got in and rode off in it. It was his limo! The owner had gone home hours earlier.

That headwaiter made $100,000 a year. So, if you're going to be a waiter, then be the best waiter the world has ever seen. Treat all of the customers as though they are royalty, and your success is guaranteed. We can see the headwaiter's success is coming out of "the way he is with people." Sure, he has to know the mechanics of his job; that's a given. The difference here is totally one of attitude. It's one of energy, of motive; it's one of coming from power.

The poor waiter comes from greed—he's always stretching for the bananas. A real headwaiter doesn't have to worry about money at all, does he? He gives. He manifests excellence. If *we* manifest excellence in the world, we don't have to worry about money at all. The world will seek us out. We won't have to look for jobs. Other companies will constantly be calling us and pestering us because we've got what they want; we've got know-how. Once we know how to be truly successful in any single area of life, we can become as successful in any other area of life if we so choose and if it so pleases us. The technique is exactly the same.

Edith Piaf was one of the greatest entertainers the world has ever seen. She was the only performer I ever saw who brought a tough New York nightclub audience to its knees. When she sang, there wasn't a dry eye in the room. She had the whole audience in the palm of her hand. She had the power—the power to turn us on, thrill us, captivate us, and reawaken our

inner emotional experiences long forgotten. Nobody even understood her words; she sang in French.

The secret of all successful people is that they have "it." The purpose of this book is to discover what that "it" is. Some people have "it," but they don't know they have "it." They're unconscious and unaware. We all know people who have great gifts in some area. If we ask them how they do it, they'll tell us they don't know how they do it; they just do it. As far as they're concerned, there isn't any other way to be. It's simply the way they are.

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The reason the how-to books fail to achieve their goals is because they're trying to describe left-brain style. They include the mechanics of moving from cause and effect, but they still haven't put their finger on cause.

I once did a booking for an organization, and their representative was worried that we weren't going to sell all the seats in the theater. If it wasn't going to be 100 percent successful, I wouldn't have done it in the first place. I told the person to relax, although I knew that he couldn't. Sure enough, the theater was standing room only and a smashing success. Why not?

Whatever we do from the space of inner knowing is certain before it even happens. When we're on the right track, we have that absolute inner certainty of knowing, and the outcome is already obvious to us. The Empire State Building already existed from the moment there was agreement about uniting behind the concept of erecting the tallest building in the world (at that time). That concept, that agreement, that idea, that vision, and that excitement had within it the power to mobilize thousands of workers and millions of dollars, and to become world famous and one of New York's top attractions. The assembling of all the monies from the bank, the workers, the engineers, the architects, and the building materials was only the effect within the world, which was mobilized, organized, and concretized by the power behind it.

One thing we notice about the laws of physics and the laws of the universe is that force always creates counterforce. Right there we've got why we get exhausted. If we look at it, we can see that *no force is possible*

without a counterforce. Nothing can press against something unless there is something to resist it. If there is no resistance, there is no pressure. Movement results in the delicate balance between these two forces. The propulsion power of the jet engine comes from the lifting power of the vacuum created by the airspeed at the top of the surface of the wings of the airplane against the resistance of the air in the atmosphere. Speed is the difference between these two forces; therefore, force results in counterforce.

The secret of power is that there is no resistance to power! There is the Greek legend of Sisyphus trying to roll the rock up the side of the hill against the force of gravity. The movement of the rock is the mathematically calculable difference between the upward force of muscle strength and the downward force of gravity. If the first exceeds the second, the rock moves up the hill. If the balance is reversed, the rock moves downhill. Trying to climb the ladder of success and get to the pinnacle by force is playing the Sisyphus game. All he ever got out of it was a bad case of hemorrhoids. Of course we all know the real end of Sisyphus's story. He started drinking heavily and using a lot of drugs, and died of an overdose.

A lot of the world goes that way, doesn't it? They had that flash of apparent success and then missed the boat. They seemed to have it but really didn't. Why imitate them? We're not interested in looking at things in cross sections only, but rather in longitudinal sections. Proof of success is how it comes out in the end. To fly through the air and then go down the tubes is not the way we want to go. Yet most do that in the world, don't they? They can't wait to read all the silly tabloids so that they can buy the same dress or pants, the same kind of car, go to the same restaurants, drop the same names, and try to get in the same paper as those they read about. Futile, isn't it?

Power doesn't come from facts, positions, or having anything "out there." Power comes from an inner position relative to those things. If we look at it, we'll see that there's no power in any of the facts of the world. It was only how we reacted to those facts, how we felt about them, and how they affected us that gave them power. It was our whole attitude about it that determined the experience. Loud music is annoying to some people and exhilarating to others. Quality is not "out there," but within ourselves; therefore, success is a way of being with things. It's a set of attitudes. It's a style. It's an intention to be correctly motivated and to hold the appropriate

vision. These factors will automatically guarantee success. We don't have to do anything about it.

If we have the right attitude, everyone is going to seek us out. Everyone will want to be with us. Everyone will clamor to come to our parties. We'll stop worrying whether people are going to come to the party, as most hosts and hostesses do. We'll know that the opposite is true: unless we keep them out, the place is going to be mobbed.

I'll grant that we've obtained some bananas already. What I'm concerned about is that we don't have bunches of them. If we live on a tropical island of endless banana trees, there's really no point in storing them. If we collected bananas or secretly hid them someplace, the whole village would think we were crazy. Once we get what this book is about and look around, we'll be highly amused. All these people are hoarding their bananas while we meander through the banana trees. We'll also see how sad it is. All the thirsty people sitting in a pool of water, all the loveless people surrounded by love, all the poor people surrounded by money, all the failures surrounded by success, all those who are at the end of their rope surrounded by opportunity . . . the only thing is that they just can't see it.

It is set in legend that the Buddha passed on enlightenment without saying a word to his follower Mahakasyapa. At that great moment in history, Buddha silently handed him a flower, and in that moment, Mahakasyapa became enlightened. There was no striving, trying, practicing, or straining for enlightenment. There was none of that left-brain stuff. It was a sudden "aha," completely and totally an "experience."

The Buddha came from the knowing certainty that Mahakasyapa was already enlightened but didn't realize it. Now, we don't know whether after Mahakasyapa "got it" he went out and bought himself a stretch limo or not, but it is obvious from the story that it would have been immaterial. If he thought it served some purpose in the world, I'm sure he would have purchased one. The telltale proof of what has happened is that when we have it all, we don't *need* anything.

This brings us to looking at the whole predicament, blockade, and obstacle of "need." Need by its very essence is a denial of the truth about ourselves. It is stating that we don't know something, when in truth we actually do; we're just not connected with it. Once we have everything, we don't need anything. Once we have the formula, we don't need to execute it —we are, however, totally free to do so if we wish.

No matter how much we strain and move our eyeballs around, we can't see the back of our heads. Seeing the back of our heads comes from a totally different principle; it requires a mirror. That's the purpose of the world. The world is merely a mirror in which we can see the back of our heads. What we see as our personal world is the reflection of the principles we've been holding on the level of cause, which is within our own minds. Success comes about automatically from knowing where to look. Not *what* to look for, but *where* to look. We do not look at what we have, nor at what we do, but at what we are. Once we find within ourselves what we've been searching for, we won't have to bother looking "out there."

The closest connection between things in the unconscious mind, strangely, is the 180-degree opposite. We get the answers to a lot of problems if we merely turn around the cart and horse. If we can suspend for an instant our belief systems about cause and effect and presume for the sake of the exercise that they are reversed, the answers will reveal themselves in an instant. We get that "aha" feeling. Freud first noticed this in his book on dreams back at the turn of the 20th century: One of the mechanisms of the unconscious mind was to disguise a thing as its opposite. Flipping the coin is one of the secrets of success.

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Well, we've strained our minds so far with what sounds like theory. Theory sounds like it might be mystical, or psychological, or theoretical, or existential, or some other term that our minds are labeling it. The reason this is happening is resistance. Our left brain wants to continue to run things and be in charge. It doesn't want to hear that it is supposed to be merely the servant of something greater. It doesn't want us to discover it. It wants us to think that it's the only side of the coin.

I'm telling you, there are two sides, and the left brain doesn't want us to know about that. That's natural. That's okay. So to satisfy it, we will conclude this chapter with practical examples. The examples will satisfy the left brain's need for information and to be convinced.

In the meantime, what I'm really conveying here is the basic principle behind all the examples. The left brain can't resist that, so we'll finesse it. Not that the left brain doesn't have its function of great importance; we

don’t want to put it down. The left brain executes what the whole person knows.

Lack of success comes from holding propositions as an “either-or” instead of a “both.” In the everyday world of competition and success, it means to stop having enemies or competitors and to stop holding them that way. Instead, we must start holding them as pacers and sources of inspiration. If it wasn’t for the pacers, the greyhounds wouldn’t run to their maximum potential. Look at what we used to think of as enemies and competitors as merely sources of inspiration. What they’re challenging is within us—not us against them. The karate champions didn’t master their opponents at all. They only mastered themselves.

Give up competing with anyone. The competitors are merely examples of what can be, and are therefore energy sources. At the end of any great war, the opposing commanders congratulate each other, don’t they? A champion and a worthy opponent treat each other with honor and respect. They address each other as generals. We can’t own that which is great within ourselves unless we learn to recognize it in others. After the trial, the lawyers shake hands and often go for dinner together. The boxing champions thank each other. A real champion like Joe Lewis knew that without the top-notch performance of his opponent, he couldn’t possibly be a star. Those who look like our enemies, opponents, or competitors are actually our inspiration to become a star.

To envy someone is to say that we haven’t got it and we hate them because they have it. We think it’s “out there.” We’ve got to stop that this instant. They have merely discovered it in themselves. All we’ve got to do is the same thing in ourselves. There are all kinds of books telling us the keys to success are self-confidence, a winning attitude, and the like. These are all *consequences*. These are the effects of those attitudes; they are not the cause. When we have the keys to success, we’re going to be confident, smiling, generous, extroverted, capable, and good communicators.

THE ANATOMY OF SUCCESS

To discover the principles involved in success, let's take a typical business and tear it apart. Let's look at one with which you may be familiar and have had a lot of experience in your own life. That way we can go through this exercise together with the absolute certainty that you're getting the point I'm trying to make instantly.

I have noticed that some restaurants are smashingly successful, whereas others fold by the dozen. The failure rate of new businesses is a well-known 50 percent. Of the remaining 50 percent, a large portion is really struggling to survive. They make it, but nobody's particularly happy. Out of a dozen restaurants, the likelihood is that not more than one will become a four-star, sought-out, famous eatery. Obviously the owners can write their own ticket anywhere, as can the top chefs. Top chefs who love what they're doing throw themselves completely and totally into it. They are eager to learn and to share what they have learned with others. Their motivations are to please us, serve us, satisfy us, make us happy, and to make our evening a success.

The great and successful dance bands, the ones at the top (that even the public doesn't really know about) are bands like the one led by Lester Lanin. There was no event of importance among the social-registry crowd that didn't have the music of Lester Lanin. It was *de rigueur.* Everyone vied to get his orchestra; his band was booked for years in advance. One of the secrets of his incredible success was he played music that pleased listeners, that brought out the best in them. He didn't play to impress himself or to show off.

When we listen to many other bands and orchestras, we can see why they are total failures. They're there to impress themselves with what they can play. They haven't the slightest interest in the audience's dancing or entertainment. Just watch. They play a waltz and suddenly the dance floor is crowded—everyone gets up to waltz. Then, to our utter amazement, they never play another waltz the rest of the evening. Of course not. What they want to play is their repertoire. They want to show off their versatility. They want to play a fast rumba that loses half the audience right there. They want to go into some progressive jazz, which clears the dance floor altogether. They then want do some cutesy solos and a few weird numbers that frankly would be better left unplayed. It's creative, no doubt, but socially disastrous. It's the wrong principle and wrong motive, as it reflects self-interest and an unloving attitude, and is unsupportive of life as it is represented by the joy and the goodnatured pleasure of the crowd. They're not interested in pleasing the crowd; they're interested in being stars. In trying to reach the bananas, they miss them.

I knew a man who was a very successful musician. He later had his own dance band and made a living throughout the Depression. I'll tell you, when the crowd all got up and loved to hear a slow waltz, he played lots of them. He'd say to me, "This is a waltzing crowd; let's go." He would trot out every waltz until everyone was happy and satisfied. If someone else liked the polka, well, he'd polka their heads off all night. He didn't have some kind of formula that he had to demonstrate, which meant that he had to play one different kind of music after another. How many people out there want to rumba? Try a few places and see.

The principle here is one of observation and responsiveness. How many times have we gone back to the same restaurant and asked for the same thing, only to be told they don't have it any longer? How unconscious and unresponsive can they get? We say to them, "Do you have espresso?" "No." Or they give us the usual, "The espresso machine is broken." If anybody wants to make a million, go into the espresso machine–fixing business. I once found a town in which one out of three restaurants that advertised espresso told me that their machine was broken.

If people keep coming back into the same restaurant asking, "Do you have diet soda?" and the staff keeps telling them no, they have the key to failure: *Be deaf, unresponsive, and unobservant. Make it a practice never to*

please the customers, and be vainly and pridefully resistant to any ideas they might propose.

In a town where I lived, I asked for ginger ale in practically all of the restaurants—I mean restaurants with big service bars. In some restaurants I'd asked dozens of times. More than 50 percent told me repeatedly that they didn't have ginger ale. Now, can you imagine having a well-stocked bar and not having ginger ale? They always said they had 7UP. So what? I didn't want 7UP. I wanted ginger ale.

After a while we get resentful, right? These people don't care about us, it's obvious. They don't care if we ever have ginger ale. They have no intention of ever pleasing us whatsoever. They are self-satisfied. As far as they're concerned, they've got it made because they're turning a profit. No matter what it might be, they feel they have nothing to learn. From their perspective they've already arrived at success. They've sold out at some miserable little level. So they make $100,000 a year, big deal. To successful people, $100,000 a year is peanuts. It's nothing at all. I have hundreds of ideas, each one of which is worth $100,000. So what?

I don't care how much money they make, these places are failures. The reason they survive is because they are there. If it's the only Mexican restaurant in town, of course people who love Mexican food are going to go there. Why are they going there? Because there isn't any other place to go. That's success? Phooey. You can have it.

I've had the outrageous experience of having dinner in a restaurant and being told that they don't have butter. I asked the waitress, "What is the stuff that I'm putting on my bread? It tastes horrible." She replied, "It's sweet butter." I don't like sweet butter; it's horrid. It tastes like grease to me. I want real butter. She told me, "We only have sweet butter." I'd like to know *why* they don't have butter. What's wrong with these people? Are they unconscious? Are they oblivious? Are they uneducated? The answer is yes, to any and all of those questions.

I looked at the face of the owner of this restaurant, which was busy. After all, tour buses went by there—certainly there was guaranteed business from a tour bus. I saw no happiness at all. I saw no joy. I didn't see any radiance of aliveness and enthusiasm for life. I saw a sourpuss. It looked to me like he had a chronic ulcer and got migraines. I didn't care how much money this guy had in the bank. This guy had settled for satisfaction. He thought that satisfaction was happiness.

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Happiness is one thing; satisfaction is another. One can get satisfaction from plunging the dagger into someone's heart and twisting it—that's satisfaction. It's unlikely, however, that this will result in one having a happy life. Happiness in life is the way of holding success. It's a whole way of being with it. It's a way of knowing how it occurred. When we got an "A" grade in school because we cheated, was there happiness? Was there success? Was there joy? Was it worth it? On a certain level, I guess, yeah, we survived. We got through it. We passed. But there was no genuine increase in self-esteem or anything out of which success is made, such as self-confidence, enthusiasm, and the joy of inner mastery. On the other hand, if we studied for an exam and got an "A," we felt pure joy. It's because it was legitimate. It was genuine. It was real. We knew that we were manifesting our own power.

The symbols of success in the world can be like that. An "A" because we imitate that which works on a perfunctory level is not what we mean by success. Money is not important; it's whether it is part of our happiness. Most wouldn't believe that money makes people miserable. But we all know people for whom that's true. Because of money, they live in fear, vanity, pride, paranoia, arrogance, and nastiness. They're held in contempt by others. Some of them are pitiful.

A good example of this is what happens to winners of big lotteries. The statistics in the five-year follow-ups are disastrous: A high percentage of them go bankrupt. A number commit suicide. The divorce rate is astronomical. Misery, suffering, and unhappiness are the typical rules; they were blown away and destroyed. The same happens with fame and celebrity status: To some people it is oppressive, and to others it is a source of joy. Some people hide from autograph hounds, and other people love them. What's the difference? There are some people whose success we enjoy in the world, and there are others whom we hold in contempt for their success.

If a person is truly successful, we notice that we admire them *as a person.* What we admire is not what they have, not even what they do, although that may be interesting too. Rather, it's who they *are* that impresses us. We want to connect with who they are because we know that they have "it." Unconsciously we're hoping that "it" will rub off on us. If we hang out with them, will we get some of that "it"? That's the basis of the

old quote “money rubs off.” It isn’t the money that rubs off; it’s the knowing how to manifest money that rubs off on others.

One can give money to those who don’t know that principle; however, they will probably be broke all over again. I learned that in the Navy during World War II. On payday we would shoot craps. The same guys would always lose and the same guys would always win. Pouring money into poor people doesn’t work. Having money is just a manifestation of an inner attitude. Poverty is in your head; it’s not in your checkbook.

It has been said that success destroys many people. That is a misunderstanding. True success causes one’s life to flourish; false success causes it to eventually destruct. The difference between the two is the principle upon which it was based. The difference between getting an “A” because we know the subject and an “A” because we had crib notes is all the difference in the world.

Confidence comes from knowing that we have what’s necessary within ourselves. Consequently, it goes with us wherever we are. *Success is going to happen no matter where we are dropped in the world.* Put me in a strange town with no money or possessions, and I guarantee within one year I’ll have a successful enterprise. Why? Because I carry the formula in my head. It isn’t “out there,” it’s “in here.”

This is a point I make repeatedly. The information in this book is shared in a spiraling fashion and not in a straight, linear, “start here” approach. By constantly circling over the same territory, we get it by sheer familiarity. We don’t have to memorize it. By the time we’re finished, we’ll own it. It’s ours just by sheer familiarity. It’s going to be so obvious, we’re going to say, “Why, we always knew that.”

That’s what this kind of learning involves. It’s a matter of looking in a different direction. It’s all the monkey has to do, isn’t it? Stop looking at bananas. Instead, look at the open door. It’s a snap. It’s a 180-degree turn. It’s the flip side of the coin. It’s the easiest thing in the world. It’s effortless. For the monkey to get free, what does he have to do? All he has to do is fall down and look. To some lucky monkeys in the world, including the first time this happened to me, that’s just the way it went. I reached the point of maximum exhaustion from trying to reach through the bars and gave up. I fell to the floor exhausted, and I completely and totally surrendered. The answer stood right there so glaringly, so obviously, like the nose on my face.

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Let's get back to the restaurant. Let's collect all these experiences at one place, and what I'm driving at will become obvious. First of all, the business has a name that is unique. I'm sure it pleases the vanity of the owner. We'll have to make up a long, fancy French name, such as La Roulade de la Mer Fantastique. Now I'm sure this impresses the owner, except nobody can pronounce it. I know a lot of businesses that have failed because they have weird names, especially in a foreign language. We're always embarrassed to ask for them because we're sure we're mispronouncing their name. Barrier one.

The next thing to do is to not give an address and make sure not to have a street number on the building. It would be hard to find. That's failure ploy number two. Big businesses do this all the time.

Here's an example. Pick up any object in the house, something likeable, and look at the manufacturer stamp. It will say, for instance: WILSON, CHICAGO, ILLINOIS. I suppose this brief communication pleases their vanity; everyone in the world must know who Wilson of Chicago is. But to be frank, other than their own little vanity audience, I don't know who Wilson of Chicago is and neither does anyone else. If I like their product and want to get more of it, I have to go through a lengthy process of finding out how to do so. If I call information, the telephone operator doesn't want to give me the address; she says she can only provide phone numbers. So that means I have to call Wilson of Chicago, go through their impersonal operator, be put on hold, and probably be disconnected, which means I have to call back.

I have now spent time and energy just trying to get ahold of some business that I'm dying to spend my money at and make rich. They've set up so many barriers, I wonder how they survive. Think how great it would be if they said: WILSON METALS (that at least tells us what they do), 2960 THIRD AVENUE, CHICAGO, ILLINOIS, and their phone number. If they would do me this little favor, I can easily help increase their profits and their business. I'd see that they went through the process of another person approaching them and imagined what it's like to experience that process from beginning to end.

After searching out the restaurant with the unspeakable name, hidden behind the undisclosed address, we go through the perfunctory routine of

the frozen-faced hostess or her false smile. We go through her putting our names on a waiting list or whatever the routine is. We may get obviously shunted to the bar, where they hope to get as much money as possible out of us for drinks before they reluctantly give us seats at tables, which, if we duck back to the men's room, we'll see are sitting there empty.

Now the next thing that happens is that the men's room or ladies' room is filthy. It smells. It's disgusting and a mess. The old saying goes, "Like the bathroom, like the kitchen." Already our appetite is diminished. We picture the cooks going to the bathroom here where there's no soap or towels. Images of germs arise in our heads, or the flash that we might get dysentery in this restaurant.

Even if the restrooms are clean, they're not attractive at all. They reflect that whole puritan attitude about bathrooms being unmentionable or functional necessities, instead of an opportunity for creative interior design. Don't forget, the owners are expressing their level of caring, expertise, and creativity via the customers' bathroom experience. The bathroom decor establishes beyond all doubt the restaurant's or business's class! The lousy bathroom is a stunning presentation to us of the owners' indifference to their customers' comfort, welfare, and safety, as well as the distant interest in the quality of our overall experience of encountering us and our business.

That brings us to a whole other principle. All transactions are taking place within the field we can call "quality of experience." To be successful, people must focus on the quality of the customers' experiences; not on selling them, not on getting their money, not on closing the deal, not on beating them, but on *the quality of their experiences.* When encountering such a business, we leave them enthused. One hallmark of success is that it is shared. If success is not being shared by others, then only the symbols of success are present. We know this from our own experiences. There are places that we share with friends because being there was a great experience.

How this great experience was expressed or manifested in a given instance varies from situation to situation. That's not really what's important—what's important is that we had a great experience. For instance, I always shopped at Bashas' supermarket. Why did I do this? Because Eddie Basha, who was the president of the company, wrote personal letters to all his customers and published them in the newspaper. He expressed that he cared. He hired the handicapped. He seemed to have

no employee turnover whatsoever. His employees were outrageously friendly. They boggled my mind. How could they stand there on their feet all day? They must have been tired, dealing with literally hundreds and hundreds of people, yet they did not become sour, bitter, pessimistic, impolite, or calloused. How did all those employees stay so genuinely friendly? Well, I guess Bashas' had "it."

The other thing was, in the front of the store, there was convenience for the customers. There were tables where people could sit, talk with their friends, and read the paper. Nobody hassled them. Nobody hustled them. Nobody tried to sell them anything. Bashas' just provided a little community get-together space with no profit motive involved. Other stores had no such tables or chairs. Every square inch was stuffed with shelves where they were trying to make a profit.

Did Eddie Basha take a loss on the number of square feet he had assigned as a get-together area? Of course not. Also, he had a whole balcony where people could get things in the bakery or the deli and go and sit, take as much time as they wanted, eat, look over the passing scene, and sort of sidewalk café it. In the bakery, it even said, "Baked with love." Of course, the washrooms were right there. In addition, all kinds of convenience machines, copy machines, wastebaskets, and other amenities were there and had only to do with comfort. It was all there for the customers' pleasure.

So what is the sum total of all of this? What Bashas' provided was a friendly, warm, loving community experience. What happened, if others were anything like me, was that people developed a loyalty. I didn't care how many competitive supermarkets opened up in town. I didn't care if their prices would save me a few pennies. What Eddie Basha captured me with was . . . goodwill.

Success is the automatic consequence of goodwill. If someone were to imitate what Eddie Basha did and think that thereby they'd also become a success, they'd be fooling themselves altogether. This success was coming from the way he was. It was obvious he would be a success no matter what he did. His customers felt included in his experience. We felt like we were sharing it. We felt like we were part of it. We almost felt like he was part of our larger family. The power was in the attitude of goodwill and intention of motive.

Let's compare that to visiting the nearest motor vehicle department. It's obvious that no one particularly cares about us there. The furniture is gray,

unattractive, steel, and cold. The attitude of the clerk is one of annoyance, irritation, and even contempt. We're forced to wait in long lines under grimy circumstances. It's a lousy experience. Everyone hates going to the motor vehicle department, but we go there because we have to. Given an option, none of us would go there. It has no *power of attraction.*

This brings us to the next principle. We can see that with force people exhaust themselves trying to get things. With attraction, the universe brings people to their feet. We might say that power is like a magnetic field: There are some people whose fields repel us, and there are other people whose fields attract us. When we go to particular places or parties, there are certain people whom we look forward to seeing. If we ran into them, we'd feel like we got energized. Yet there are other people whom we walk on the other side of the street to avoid, because after we meet them we feel drained.

So the question we ask ourselves is: *How do we make other people feel?* Filling out a long application form, standing in a long line, going to lousy toilets, sitting on uncomfortable chairs, and parking cars in the blazing sun with no provision for shade does not make people feel good.

That brings us to the entrance of the restaurant. Is there a canopy? Other than the aesthetic decor, which totally changes the energy of the place and attracts a different crowd (I will guarantee this), a canopy provides for the comfort of the customers. If we get all dressed up to go to a restaurant for dinner, who wants to walk in the rain? If it is a restaurant that warrants it, valet parking should be available—not mandatory, but available. I know lots of people who used to avoid certain discos because the valet parking was mandatory. I'm sure the owner thought he was squeezing a few more bucks out of the customers, but he was actually turning them away in droves. Everyone on some intuitive level gets the motive. They aren't fooling anyone. The same valet will either represent the owners' consideration for our convenience or their greed to squeeze another buck out of us. We know the difference on some unconscious level.

As we go inside the restaurant, decor, lighting, and music hit us with the whole atmosphere. This is a whole book in itself. The total lack of consciousness in this field is staggering to consider. The music is too loud. It's progressive jazz or it's heavy metal. Plus, it never stops. Research shows that people need to have relief periodically from music, and those who have studied it program in periods of silence. Those who are unconscious leave the music tuned to some terrible station, or they

unconsciously put on some tape that they like. Owners should forget the tape that they like and pick the music their customers like.

There was an Italian restaurant in town where the owner must have been a fan of early rock 'n' roll and that whole era. The music was an abomination. I never once went to that restaurant where the crowd I was with did not comment on how terrible the music was. This guy loved it; everyone else hated it. What kind of music do people expect at an Italian restaurant? We want to hear Verdi, Italian street songs, something quiet and subdued, so we can have a conversation, or so the waitstaff can hear our orders.

Acoustics are all-important, and owners of most restaurants must be deaf indeed. Sounds bounce back and forth and reverberate; hard surfaces amplify them. There's nothing wrong with a din if owners have created a din because that's the kind of atmosphere they want in their business. What I'm talking about is oppressive din. We want to have a business discussion or a romantic conversation, and the acoustics are horrible. Plus the vibration of the air-conditioning system and the sound of the high-speed exhaust fans in the kitchen add to the problem. Sound is one of our major senses. It is the same for smell. How much does it cost to create a nice smell in a business? Practically nothing.

Color and decor is a whole other subject. The thing that impresses us is that it was either treated as important or not, not necessarily whether we agree with the style. Rather, the amount of energy that was put into trying to create an experience for us, the customers, is what matters.

Location can also be overwhelmingly important. A lot of people find out only through bankruptcy that the big difference between success and non-success on the east side of New York City depends upon what side of the street their restaurant is located. The best after-theater traffic goes east.

The next thing to watch is whether previous businesses in this location have gone bankrupt or failed. If even one has gone bankrupt or failed in that location, I would say the strike against opening a new one there is 50 percent. If two have failed in that location, I would raise it to 95 percent. If three have failed in that location, it's idiotic to even consider it. I knew buildings in the town where I lived where a dozen businesses all in a row had gone bankrupt. There was something very wrong there, obviously. There were factors operating here that I'm not going to go into in this book.

But in common parlance let's say that some places had bad energy, and no amount of paint and powder was going to fix them.

The main thrust of this chapter has been achieved. The whole awareness of the goodwill derived from customers' experiences and business owners' efforts to genuinely create enjoyable experiences are important indeed. To be thoughtful and solicitous is profitable and enjoyable, and will cause the compliments to pour in. Everyone is charmed by charm. If we haven't got it ourselves, we must hire it!

The success of Disney World is due in considerable part to the extroverted, friendly politeness of all employees who have contact with the public. They treat people as if they were family. It's important to make customers "feel at home." That's just ordinary decency and hospitality, which are so lacking in today's boring business enterprises. A boring environment creates boring employees and brings in dull and boring customers, which makes the whole experience boring. People will forgive us most anything except for boring them! And so, on to dinner . . .

THE PROOF IS IN THE PUDDING

So, the business enterprise has intrigued us, or lured us, or somehow gotten us inside its doors. If it's a poor example, by now we've practically lost our appetites. If it's a good example, we are looking forward expectantly because it has already been a positive experience. Our future experience with this restaurant or business is full of optimistic expectations.

We know that expectation tends to determine the quality of experience. If we expect something to be lousy, very often it is. Our expectations set up all the attitudes and positions that are going to determine what kind of experience we have. Customers' expectations, therefore, are critical. Are we looking forward to the next encounter with this establishment, or are we dreading it?

At this point in our restaurant experience, what happens next is going to be very important. I wonder why the owners of restaurants or any other businesses totally go oblivious at this point—that is the problem of the *wait.* The wait is that gap between the setting up of customers' expectations and their fulfillment. The reason this is super important is that every customer is coming from a space of need. We need that place, or that product, or that food, or that service; therefore, we are impatient. We are frustrated. At this point in the encounter, we have to be handled with kid gloves. It's at this point that our pride comes into play. If we're handled like we're important, we will love them. If our need to be attended to is not met, there's nothing that business can do to make us happy. They have not treated who we are with respect.

I am talking about the unexciting (or nonexistent) lounge and the endless wait for the waiter or waitress to come over and finally take our orders. When we're hungry, five minutes is forever. When we're full, five minutes is nothing at all. There's a big difference here. The purpose of having someone come over to the table the minute we sit down is so we feel attended to and that our needs as people are being met—not just our stomachs, but our persons too.

A lot of shortsighted cooks and restaurant owners concentrate on our stomachs as though there were no people there around those stomachs. When we're taken care of, we'll be pleased with whatever is put in our stomachs. And so the rule is, out of consideration for our experience, out of knowing what it's like to put themselves in our shoes, the successful establishment will see to it that this is addressed. How to handle it will resolve itself from situation to situation, but the principle is that their purpose and motive to handle this will see to it that it gets done. The customers will get the intention there.

We ask: Why doesn't the restaurant just have one person who does nothing but go around and promptly take the orders of every person as they sit down and are ready to order? Why don't they have a little light where they can flick the switch that tells the server that we're ready? Why do they always disappear into the kitchen at this crucial point? They will do the same thing later, guaranteed, when it's time to get the check. The two most critical points in the whole experience are blown: the start and the finish. We got annoyed having to wait to get waited upon, and now we're annoyed again when it comes time to pay. This is not the way to win friends and influence people.

At this point the personality encounters come with the waitstaff. They are either perfunctory, mechanical, and uncaring, or they have high energy and we enjoy them. What's the difference? The difference is the degree to which they are "present." They are either "there with us" or they are not. The waiter or waitress who is there with us makes twice as much in tips as those who are not there with us. The feedback comes in the form of the tip, popularity, reputation, and return customers. If we're treated like royalty, we will remember that restaurant and we will come back.

What annoys me about being unsuccessful is that it is boring. Not that it's bad; rather, it's just boring. Can you tell me what is more boring than sitting in a restaurant waiting for someone to finally saunter over and feign interest

by asking that famous question: “Are you ready to order yet?” *Good night! We were ready to order ten minutes ago,* is what goes through our minds.

This is typical of cold impersonal corporations, such as fast-food chains. There is no one there. There isn’t any *person* there. We have the same experience in the giant supermarket chain or today’s run-of-the-mill retail businesses. We wander through the shelves. We can’t find what we’re looking for anywhere. We look around and nobody’s there. Not only that, but in many businesses they don’t even demarcate, for our identification, who is an employee. We have to go through the barrier of possible embarrassment by addressing a likely looking person, only to be told, “I don’t work here.” Finally we say, “The heck with it,” and walk out.

We get up and walk out of restaurants that make us sit there and wait. We are too hungry and impatient. But more importantly, the reason we get angry is because of their contempt for our needs, our happiness, our convenience, and the pleasure of our persons. They just want our money; that’s obvious. Okay, so if we’re hungry enough to eat there, so what? It’s possible to give customers practically nothing and still extract money out of them. It’s like they’re blackmailed by their stomachs. What else can they do?

The next thing we run into if we keep going back to the same restaurant is that the menu never changes from year to year. It’s like the cook learned something back in school, and he’s never learned how to cook anything since. These are the principles of inflexibility, rigidity, and being stuck only in the ease of those things one has learned how to do. It shows a lack of creativity, versatility, inventiveness, and awareness of how easily people get bored in this world. Some things should be the same, yes, on a fixed menu. And some things should be constantly different, creative and fresh, so that customers have new experiences—something tantalizing, interesting, exciting, and a choice.

I’m thinking of a little local restaurant that was sort of ridiculous because it was so self-consciously ostentatious in its menu. When I asked for a salad dressing, they told me they had raspberry vinaigrette and that was all. Raspberry vinaigrette or feta cheese, phooey! I hate feta cheese. I hate raspberry vinaigrette dressing. I’m just a mundane person in a lot of my tastes. I like Thousand Island. I like bleu cheese. If you haven’t got it, I’m not going back.

I'm also a chocolate freak, and I'm not alone—there are a lot of chocolate freaks in this world. Some restaurants obviously make an effort in the dessert department: They have this big, impressive dessert tray, but everything is fruit. I like chocolate. If a restaurant doesn't have anything chocolate on its menu and they persist in that, I won't go back.

At this local restaurant I'm thinking of, I asked every time I went there if they had something chocolate. If they were able to hear anything the first time, they would have heard this; they would have gone back to the owner and said, "You know, some of our customers like chocolate. Some of our customers like ginger ale and diet soda. Some of our customers like bleu cheese. So why not provide it?"

It doesn't mean they have to cancel the pseudo-prestige they thought they were getting from just having raspberry vinaigrette. They could have raspberry vinaigrette, and they could feature it because they were coming from that strange little idea of status that raspberry vinaigrette in a restaurant made it a very special restaurant in some weird way. But they could also have kept in the back a bottle of Thousand Island dressing. What does it really take to have a can of Hershey's syrup, or a can of Diet Pepsi, or a bottle of ginger ale? Is that asking a lot? Apparently.

We know how many enterprises fail completely because there is no solicitude. There is no caring and no responsiveness. There is no capacity or willingness to observe, listen, and learn. Evidently, the people are satisfied with where they are. They have a perfunctory business, run in a perfunctory manner, with the perfunctory degree of success. They have perfunctory customers who are served in a perfunctory style, in perfunctory surroundings. Their whole life is lived on the level of boringness that, to my view, is fatal. If the truth were known, probably more people in the world are killed by boredom than by much-blamed stress. Being bored is one of the biggest stressors there is. Isn't that so? The business we call that puts us on hold just lost with us, didn't they? The longer we're kept on hold, the more they lose with us.

That's why when I ran an enterprise back east I had ten incoming telephone lines. The minute someone said, "I had trouble getting your line," I instantly put in another one. How many times have we tried to reach a business, been put on hold, and finally said, "The heck with it" and hung up? Who needs it? They don't care about the customers, that's obvious. The

voice at the other end is like a cold machine. Or they act like they're annoyed that someone called them.

I called a couple of aluminum manufacturers in Phoenix, for instance. One woman sounded like she was almost angry that I had called: "Are you *sure* you have a business transaction tax number?" She went on and on as though for a wholesale company to mistakenly make a retail sale would be the end of it for them.

Well, the proof in the pudding is tested by eating it. If we get past the wait barrier at the restaurant, the next encounter is the food itself. If someone is going to be a cook or chef, then be the best one the world has ever seen. People will get the intention in the food, strangely enough, when someone cares how the plate looks, how it's arranged, so as to create a beautiful visual experience.

There's a place I knew that advertised that it specialized in omelets. Yet if I went there I got an ordinary omelet, which was strangely always flat. Maybe it had a little piece of parsley and some token potatoes. Even so, they did business. They did business because they were there and because people got hungry for breakfast.

Now, if you ever get the chance, go to Mont-Saint-Michel off the coast of Normandy, which to me is one of the great wonders of the world. After walking up the narrow winding little street, I encountered a restaurant that specialized in omelets. When I got in there, there was a blazing fire. There were chefs with tall hats, big copper bowls, and whisks. With great creative display they whipped the heck out of the eggs, plus whatever other secret ingredients they put in it. (Maybe there wasn't anything else they put in except elbow grease.) Anyway, they really went to it.

All of the customers saw this, and they sort of joined in the whole creative process. That an omelet was more than just a little dish was quite obvious. The whole place seemed to be involved in the creation of this omelet that someone ordered. When it came it had to have been four inches high—not a flat half-inch thick—four inches of delightful creation! What was the difference? One was done on the level of mastery of excellence, of pride. If I was the owner of a flat-omelet restaurant and I was served one like that, I would die of shame. I would have to know instantly, *How is it that they create these incredible omelets at Mont-Saint-Michel?*

After we leave a bad restaurant, we say to ourselves, "I wonder if this guy ever eats anywhere else. Doesn't he know what a good dessert looks

like? Where is this guy's head?" A successful business owner wants to create an experience for the customers, sharing with them the finest he can possibly do, learn, create, and imagine, out of respect for them (and himself) and the quality of their experience. Out of that, success comes automatically.

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The whole importance of "excellence" has been written about elsewhere. Suffice it to say, it is not something that can be imitated. Excellence is a quality coming out of the commitment to excellence, which is the obvious result. It is not the cause. Here again, the resistive left brain will say, "Yeah, but I'm not a creative person. Those are right-brained people. They're born that way, I'm not. I don't have a creative imagination." In fact, no such thing is true. Everyone has a creative imagination, otherwise it would not even be possible to stay alive on this planet. It's our creative imagination that provides all the expectations that lead us to do everything that we do all day long. Of course we have creative imagination. It's just that we fail to realize its importance.

A truly creative person is one who is coming out of attitudes of caring, sharing, loving, participating, and imagining what the other person's experience might be, then genuinely trying to create the best possible experience for them. The best substitute that a lot of businesses survive on is cheap prices. If they haven't got anything else, they fall back on cheap prices and volume. If they're not too good at what they do, they've got to do a lot of it to make up for the difference.

I'm not putting down profit margin. Rather, I'm saying that profit margin is the consequence and not the cause of the true profit. Anything we do with complete mastery, excellence, and respect will automatically show a profit. The secret of so many successes is that they do what they like doing best, and they do it to the max. That means we can be a success cutting out paper dolls, or making fake mustaches, or homemade scarecrows, or birdhouses, or toilet seats, or whatever we like—the mastery itself is coming out of our intention. The excellence is its representation to the world of our own integrity. The real power of the truly successful person is coming out of their genuine attunement to the humanness of the other person.

The relationship then is to the humanness of the other person and not just the specifics of their itty-bitty purchase requirements. Truly successful people know that the purchaser of their services, whatever they are—be they entertaining, singing, dancing, engineering, whatever—is always the same customer. *There is only one customer in this whole world.* Once we know who that is, there's no problem selling anything or being successful with that person. The name of that customer is "human nature." The reason we sign up for anything, whether it's a language course, an automobile lease, or a contract, is because it appeals to something in our human nature. There's only one customer, and that's human nature itself. Each individual customer is only the representative of human nature in their given case. What is being brought to them is that which is universal.

I said that power comes from the recognition of the truth of that which is universal, and not addressing that which is limited. Human nature is universal, whether it's a man, a woman, or a child. It's only human nature that brought them here, and it's only human nature that will determine whether they continue with a business and whether it will be a success or not. A better gimmick doesn't mean anything. It's only if that better gimmick serves some human need that matters—the needs of acknowledgment, importance, celebration, and the fact that these things are recognized as important by someone.

It's obvious that I'm talking about an attitude which differentiates cheap, greedy, and grasping from generous, expansive, and giving. Once again the left brain might say, "Well, I don't have those qualities." Again, that is trying to imitate what is "out there." Those attitudes of generosity, caring, bigness, creativity, resourcefulness, and adaptability are all automatically rising out of the fact that the one directing the enterprise has human nature. These are qualities of human nature itself; therefore, they exist in all of us. All we have to know is where the switch is located and how to turn on our electromagnet of power. How do we attract success instead of trying to purchase it? Success is supposed to chase us. We're not supposed to chase success. The whole world is chasing success. So what? Those who have it don't even pursue it.

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By the time we've finished this conversation, we'll have finished our dinner. It's time to get the check. This is the next big disaster. Every single member of a waitstaff knows when it's time for the check. It seems that they hide out in the kitchen on purpose, because now is the time when they finally realize their profit: their tip. Everyone makes a living and leaves with a positive feeling and goodwill, right? At this final crucial point, as the success of the entire experience hangs by a thread, the waitstaff disappears.

How many times have we sat in a restaurant with an appointment to catch, a theater opening to make, or whatever, clutching our money and begging someone to please take it? Even after they've decided to reluctantly take our money, they now disappear for another 20 minutes. What are they doing with the check? Where did they go? We wonder if they've run down the alley with our change or something. Or, when they finally do appear with the change, it's the wrong amount.

If the lunch bill is $20, for instance, they bring back the change from a $50 bill with a $20 and a $10. Inasmuch as we would like to good-naturedly leave the minimally expected 15 to 20 percent, even though the service was lousy, they now have us successfully blocked from doing so easily. We have the choice of stiffing the waitress or blowing another ten minutes while we try to catch her eye again. She makes another round-trip to the cash register, where who knows what all goes on, because it takes forever. She finally comes back with five singles and an attitude like we've imposed on her. What the heck, we say. It's her money. On top of it all, they add the insult of adding the tax to the bill and giving it to us as one sum. So we're now expected to tip 15 to 20 percent on the tax as well.

The $75 dinner requires a minimum 15 percent tip on the bill, doesn't it? The fact that there is at least a $5 tax then makes it a minimum of $80. This means the waiter now expects at least 15 percent of $80. That brings up the next principle: *taking responsibility for the customers' welfare.* We should watch out for their bucks. We should protect their money and prevent them from getting fleeced. We should protect them from inconvenience and aggravation. As the owners of our enterprise, if we don't do it, who will? An occasional good employee will do it, if we're lucky, because it's an expression of who they are. We can't imitate it. We either have it or we don't.

Success is completely unavoidable if we express the right set of attitudes. This is why top-notch people turn down many offers. It's not that they don't

know that they can make a success of it. That's a foregone conclusion—of course they can. Success is automatic. What they're trying to figure out is whether it's worth the bother, or whether they're really even interested. Why can't we buy the very top people then? Because they're not for sale. They've got it made, thank you. Curiously, the fact that they cannot be bought is one of the things that powerfully attracts us to them.

HAVING IT MADE

We know from our own experiences that some people have it made in this world and other people don't, no matter what they do. If we have it made, little we do goes wrong. Most everything we touch turns a profit.

When we watch people unsuccessfully try to mimic success, they try to grow a flourishing garden without having a green thumb. What we are interested in is having a green thumb. If we have a green thumb, we're going to grow a successful garden no matter where we go because a green thumb is an attitude of the gardener. It's not something that grows in the garden. What grows in the garden is the result; the cause is in the green thumb.

Having it made then means having the know-how that goes with us no matter where we are and expresses itself no matter what we do. Having a lot of accumulated data is interesting; all kinds of training courses, universities, and books will fill us up with data. I've never been interested in data. Acquiring data is a very mechanical thing—it's what computers do. What we need to know is where the data is available so we can put our fingers on it. There is no point in carrying all that useless information around with ourselves. It's a convenience, but it's irrelevant. It's nice, but it's not the key to success.

The next time you see a stunning dancer, try to mimic every motion they make and see what it looks like in the mirror. It's not the same thing at all. What's missing is that you haven't caught on to the source of the essence of their abilities. The years of practice are merely the perfecting of the expression of something that already exists within the person. Of course if

you practice many hours a day, your expertise and your capacity to express will increase, but you still won't be able to produce more than you have.

Lots of people have mastered low levels of accomplishment. The boring, flat, mechanical waiters have mastered that. They're superb at being bored, disinterested, in debt, unpopular, and endured by their fellow employees and the boss. Yet what have they actually mastered? Purposefully try being boring, and you'll see what I mean. It's very hard to do. It'll drive you crazy.

Let's not put down boring, because mechanically functional has its place in the world and I'm sure the world can't live without it. There are some people whose level of mastery is so low that they're not even up to boring yet. There are plenty of others who are very satisfied with the mundane, the routine, and the boring, because it provides a sense of security, comfort, and safety. It serves a worthy purpose. We all need feelings of comfort and security, areas that we feel are nailed down and areas that frankly are just not interested in growing yet. So the point is not whether we're boring or perfunctory, but whether it serves our happiness.

When I was in the service, a lot of guys passed up promotions or chances to go to officer candidate school. "No, thanks," they'd say. "I've got it made right where I am." The feeling that they had it made is one of the evidences of success. They didn't need to search further because they'd already found it. To have found your niche and be happily and comfortably immersed in it is grand and fine. Beware of the people who are constantly trying to nudge you out of it. They've undoubtedly done a whole lot of "consciousness" programs and are full of enthusiastic and wondrous ideas. If they're given too much credence, pretty soon you will find that they have upset your apple cart.

It's important to understand that happiness can come from satisfaction in the completion of a goal. So for the guys I was with in the service, there was no need to go further. What was wanted had been attained. Let's look at it from a different perspective: If what you want is obtainable and limited in its scope, then two things happen when it is achieved: satisfaction and happiness. Or you find boredom and disillusionment because it did not contain within it what you were hoping to find there.

Picturing action in the world as going from here to there, as accomplishing a given task in time, as moving from this place to another place, is what this is all about. The question is: What happens to our

enterprise after it's been achieved? Our lives alternate between what we don't have and what we do have; we don't have it and now we do have it. Each time a new goal is set, it is set from the experience of we don't have it and we want it. Then what happens is either we get it or we don't. If we don't get it, we say we're unhappy. If we do get it, we say we're satisfied. If our goal is limited, the success will be limited. If our commitment is to a more universal principle, our goal is always in the process of becoming accomplished and there is no end. There is no end because each moment is in itself complete and already the end. If our goal is to make our customers' experiences delightful, profitable, enjoyable, and a positive contribution to their lives, there is absolutely no end to how we can express that. Every day is a new delight.

There are restaurants like that, where the decor is just fascinating, where the menu options are delicious, where the whole experience is unique and irreplaceable. The motivation of the owner of the enterprise behind this experience is different from the carrot and the mule. The person who is coming from that whole program of "want, work, get" is constantly running after the carrot. There's always a time/space between what is desired and its fulfillment or accomplishment. From that set of attitudes, people spend their entire lives waiting impatiently to get to the destination. Hence, happiness is always at the end of the rainbow; it's never where they are right now.

If we've decided that one of our purposes, goals, or motives is to enjoy ourselves, we will be successful. One of the earmarks of truly successful people is that they always enjoy what they're doing in the moment—they enjoy the process. I know artists who have worked on the same painting for years, or writers who have worked on the same novels for years. They're already enjoying themselves, so what's the rush? People who are truly successful have within them the capacity to create an endless series of successes. Once we know the secret of how to make a million, a lot of times we don't even bother, unless something that captures our interest comes along and makes it worth doing.

"Having it made" is not coming from need. It's not coming from looking for results "out there." Having it made is an attitude that comes from connecting with that certainty within ourselves. Others get it—that's why they want us. They obviously need us. We have the capacity to serve them, and that's what makes us valuable. We have the intention to serve them, and

that's what makes us sought after by them. Doing it that way is our style, and that's why we're popular.

It's common in pop psychology to put down "people pleasers." I know a lot of individuals who are not people pleasers. As a matter of fact, they are people *dis*-pleasers. So let's take apart people pleasing and see what it's made of. It isn't the people pleasing itself; it's the "how" and the intention behind it. If we don't please people and some quality of their human nature, we can forget success. Success is achieved only because we have attuned to, pleased, and satisfied something within the human nature of our customers, readers, listeners, or whomever.

"People pleasing" is the common put-down because it's inferred that it means the selling out of one's integrity. People equate it with subservience, passivity, or masochism; those with this limited understanding think that people pleasing is wrong. Consequently, we have the "me generation" with its narcissistic orientation of pleasing itself, letting it all hang out, and making a solo out of the dance of life. The goal here seems to be the satisfaction of one's own inner vanity. There's no genuine connectedness with real human values.

How do we genuinely please people and be successful? We do that by being a champion; that's what pleases people. It isn't our product. It's the quality that our product conveys. It's what goes with the product that people buy. Think of all the famous singers, the really great celebrities, who didn't have a voice at all—yet Fats Waller, Jimmy Durante, and Bob Dylan all had a magic that we like to call charisma. What it means is the presentation of a certain kind of *presence.*

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We're getting closer to the core of it now. We see that success comes automatically to people because of their presence. All of these people, we will notice, seem to have the guts and the self-assurance to just be who they are. They capitalize on what to other people would have been limitations. As we said, facts are not what carry power. Rather, it is our attitudes about them. Why did everyone clamor after Bob Dylan? Was Jimmy Durante handsome? Was he a great pianist?

What made Thomas Edison one of the greatest figures in history? His accomplishment illuminated the world and changed the lifestyle of all of us forever, but nowadays I'm sure he'd be sent to see the nearest analyst to overcome his obsessive-compulsive workaholism. Wasn't it 8,000, or 10,000, or some staggering sum of different substances that he tried to make the filament of a lightbulb until he finally hit on the right one? All along he knew that it was there; it was just a matter of searching it out and locating it. What was there was absolutely certain to him because he knew the underlying principles involved. He knew how to capitalize on resistance. The light comes not from the electricity, but from the resistance of the wire to it. He capitalized on the quality of the resistance to force and not the force itself. The answer was not to keep increasing the voltage; instead, it was to find a resistance that came so close to the energy of the force that the interaction and impact created the desired outcome. Thus, we see that there are no obstacles in the world.

Resistance is not something to overcome; it is to be included, capitalized on, and used as a springboard. The reason Roger Bannister broke the world's record of the four-minute mile was because the four-minute time was not an obstacle to him—it was a springboard. Before he broke through it, no one else had done so. After he broke through it, one after another did so as well. Where were they all that time? Bannister's position about that four-minute time limit was different. To him it became an invigorator, a motivator, the lure, the prod, the lever. He made it serve him. What thrilled us all was the stature of the man. His accomplishment was only the expression of that stature. Presence is stature. It's a way of holding oneself. Bannister had it made; it was only a matter of when.

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In the great restaurant in the town where I grew up, the owner always came around to greet us and sincerely made sure that everything was being handled to our satisfaction; sooner or later the chef himself also came out, if only for a moment. The chef would be carrying a huge tray with a gorgeous roast turkey, or a brace of ducks, or a giant salmon surrounded by dots of mayonnaise. We all got to at least say hello and share in being a part of this delightful dining experience. The chef got a chance to get some energy

feedback, and the whole encounter was always a highlight. Doesn't that kind of experience make us feel like honored guests instead of just customers whose money the owner is after? It creates a whole different ambience.

Success, therefore, is only success when it is shared. The restaurant owner shares the joy and the delight of his success. The chef comes out and displays the joy and delight of his creation, which is obviously for the customers' joy and delight as well. The whole place abounds in goodwill. Everyone has it made in this experience. What's crucial is that the customers also have it made in experiencing the owner and chef's enterprise. Pleasing people is a matter of knowing genuinely what they enjoy.

There was this terrific little Chinese restaurant in San Francisco that everyone loved. The food was fantastic. The service was terrific. The place was jammed. This restaurant was super popular, yet it was rather homely. There was no partition to the kitchen, and the tables were plain. The man who ran it, I think his name was something like Crazy Charlie, told his customers where to sit, what they were going to have for dinner, what was good and not good. He was going to please his customers no matter what they said. He was surly, rude, short, unattractive, and everyone adored him.

His commitment to the excellence of the food was what drew people, along with the humor of his gruff style. What could have been a turnoff became a turn-on with him. What could have been repellent became attractive. He was good at what he did and he knew it. He cooked the best Chinese food anyone had ever tasted. Plus, he did it in a hurry; there was no waiting there.

At this point a lot of opportunistic entrepreneurs would have started raising prices, but not Crazy Charlie. Part of his being perfect at what he did included not only serving terrific food, but making it available at a reasonable price as well. If someone tried to order what he didn't recommend, he would order the person out to one of those expensive, fancy places with awful food. If someone got on his bad side, they didn't get in again. It was obvious he didn't need their business, as people lined up to get in his restaurant. He was completely interested in training people to know what was excellent and what was not. His purpose and his joy were to share the experience of that excellence with everyone. Otherwise, there would have been no purpose in his having his restaurant.

Crazy Charlie was not worried or anxious about anything. He could make a success of it anywhere, and he knew it. The honesty of his commitment, purpose, and means of achieving his goal meant that he was highly respected. We honor that which is genuine. We give lip service, but we don't really respect that which is fake. Fame follows excellence automatically. Among Chinese-food lovers and aficionados, Crazy Charlie was a celebrity. His fame spread of its own accord.

I was in a little one-horse town in southern Arizona. By one-horse, I mean it had two restaurants, one motel, two gas stations, and not much else. The population was 600, and no one had ever heard of it. In wandering through the little shops, I found an interesting-looking one that dealt with saddlery, belts, and buckles. I just got the feeling that some kind of a master craftsman was there even though the place was messy. Sure enough, it turned out that he was the one who made silver belt buckles for John Wayne at $6,000 apiece. He had orders from all the famous people in the world. A nowhere person in a nowhere town, and his fame spread so that he had a long waiting list.

I knew a barbershop in New York where one had to be recommended and introduced by a friend to get an appointment. Everything was by appointment only. The barber's whole business was closed but to the elite—he had a waiting list like an exclusive club. People practically had to wait for one of his customers to die before they could start getting their hair cut there. He charged plenty, and at four customers an hour he was making more money than most professionals.

For one thing, he cared about people's time. Successful businessmen loved him. If someone had a 3:00 haircut appointment, he sat in the chair at exactly 3:00. At exactly 3:15 he was finished. It was a guaranteed 15-minute haircut, and there was never a wait. This barber treated every customer as though they were very important. If someone even mentioned, "Where's the last issue of *Esquire* magazine?" the next time that person went there they would find *Esquire* magazines. He was instantly responsive. He remembered names and everything about his customers. He was solicitous and non-imposing, but obviously coming from having made it. He was not arrogant about it as some successful people were. He did not have the artificiality of pridefulness. No, it was rock-solid self-esteem that came from knowing he was good at what he did.

When someone is good at what they do, they become the true people pleaser. We are all extremely pleased with excellence, with a great performance. What pleases us about a great performer is the heart involved. It is the heart of the champion. We applaud their creativity. We congratulate their enterprise. We praise their commitment to excellence. We commend the way they hold themselves in front of us, as well as the way they hold themselves to themselves. What makes Pavarotti great is not just his voice, as there are a lot of magnificent Italian tenors in the world. He has the true humility of the great. Genuine people pleasing is not catering; it's manifesting excellence.

The whole world applauds excellence. It doesn't matter whether someone is a waiter, a movie star, a mother, the best cook in the neighborhood, or the fastest gun in the West. Their fame will spread. They won't have to do anything about it. They won't have to seek interviews, or pay publicity experts, or fawn over gossip columnists. They won't have to sell out anything to anyone because they're not buyable. Integrity and the power that comes out of it means they can't be bought. It means they're not going to veer from the principles involved for the sake of expediency.

Selling out to expediency makes people weak. In doing it, they lose their power. We see the careers that have gone down the tubes because people did just that. They had real success in their hands; however, they made the mistake of selling it out for expediency and became some of the "has-beens" of history.

BLOWING IT

Like any enterprise, success comes from not only knowing what to do, but knowing what *not* to do. Understanding what not to do comes out of understanding the principles of what *to* do. Really blowing it is one example of an opportunity out of which we can make lemonade out of lemons. The purpose is to analyze a mistake in such a way that it serves us, so we can come out the better for it. It is also important that we resolve all regret and bitterness and find a silver lining in the cloud. Let's again return to the restaurant business for an example.

One of the most easily observable instances of blowing it is when a successful restaurant decides it's going to expand. To tell the truth, I know very few restaurants that remain successful once they make this decision. The same thing happens with many businesses because they're not conscious of what the quality is that's bringing about success.

Luigi's Spaghetti Station is jammed. There are oilcloth tablecloths. It's in a lousy part of town, yet it's going great guns. So Luigi decides that what he needs to do is expand. When the lease on the store next door comes up, he takes it. He sits down with pencil and paper, and figures that if he's got twice as many tables, he'll have twice as many customers, and he'll make twice the profit. So he starts changing everything. The partition between his restaurant and the space next door has to be removed. The oilcloth tablecloths are no longer acceptable. If he wants to quicken the disaster he puts up a sign: CLOSED FOR REMODELING. If he really wants to collapse his business, that's the way to accelerate it. See to it that all the habits of his customers who come there on certain nights of the week are disrupted, and

they're forced to find another Italian restaurant where they can eat on Monday nights. I can assure you they will. Luigi has forced them out, and they will be resentful.

They'll come back once he's reopened, just out of curiosity. But strangely, it's not the same anymore. Why? Because it was that very ambience of crowdedness, the family informality, the unpretentiousness, a place where people could roll up their sleeves and just be themselves, where they didn't have to dress up or need a reservation. That was what drew them there. The food at Luigi's Spaghetti Station was good, fast, and cheap.

To pay for this expansion, prices had to be raised. Luigi borrowed a lot of money. The interest payments alone would choke a horse. In fact, he's facing Chapter 11. So what happened to his old crowd? Well, they went elsewhere, because the very thing that attracted them in the first place was now gone.

There was just such a place in the town where I lived. All the townies hung out at this wonderful Western restaurant for years. They had red checkered tablecloths; it was super informal. Suddenly, it was closed for remodeling. When it reopened, the red tablecloths were gone. Instead of a friendly, relaxed atmosphere, there was now the efficient briskness of a fast-food restaurant chain. True, it was cleaned up a bit. True, from an objective, aesthetic viewpoint, it had been improved. But the old crowd went elsewhere, feeling that their value as customers had been decreased.

We see the same thing happen to that terrific little place the minute some newspaper or magazine writes about it as a perfect travel hideaway. The area's whole energy changes. The town where I lived went through such a change. Years ago it was easygoing and casual. People could wear blue jeans anywhere. Prices were low. Everyone trusted everyone. We cashed checks without asking for a driver's license.

When I first moved there, a lady had advertised a Volkswagen in the paper for $5,000. So I went over and asked her, "How's it run?" She said, "Fine." I asked, "Do you have any problems with it?" She said, "No." I took it for a test drive and said, "Okay, I'll take it."

She agreed to accept a personal, out-of-state check from a person she didn't even know. Then she told me that she didn't have the certificate of title because she was making payments on the car. The bank had the certificate of title, which could be mailed to me. So she accepted an out-of-state check from an unknown person for $5,000 and gave away her

property. I accepted it without certificate of title, or even knowing if I had the certainty of legal ownership. At that time, in that space, there was no problem. There wasn't any question. That's how things were, because that's how *people* were. It wasn't the things. It was the people.

Then a big article about this town appeared in the *New York Times* financial section, proclaiming that real estate here was the second best investment in the United States. Within no time at all people came into town with a totally different motivation, way, and style of being in the world. They were looking to make a profit, to exploit, and to capitalize.

Now everyone has to show a driver's license. I'd never give someone $5,000 without a certificate of title. No one would take an out-of-state check from an unknown person. The integrity is gone. It went down the tubes in the mode of seeking success as something "out there," hoping that it was profit. Profit then justified exploitation. No matter how much money was shown on a transaction on that level, it only had the appearance of success.

When the goodwill is gone, success is gone. When the goodwill is gone, trust, faith, satisfaction, attitude, customer loyalty, and all that makes life worthwhile go with it. It all goes down the tubes together. Now we have to lock our doors in town. Now we have to take the key out of the ignition of our cars. If we're not coming from being a friend of life and a friend of human nature, there's no guarantee the world is going to be our friend either.

So what should Luigi do if he wants to expand his enterprise? Instead of expanding that which is already successful and thereby destroying all the elements that were making it that way, he would do far better to merely repeat the enterprise in another town or in another section of the city. He could have Luigi's East and Luigi's West. But Luigi's West had better be exactly the same as Luigi's East, otherwise all his customers are going to go visit it once and never go back again.

One of the best demonstrations of this principle is what happened to a very famous nightclub in the East Village in New York back in the late '60s and early '70s. It was a pacesetter for the country. It was the first multimedia disco, freestyle, strobe-light breakthrough in the entertainment field. It was famous. People lined up outside while the avant-garde went there—Andy Warhol and you name it. Obviously, it was not set up with a lot of money. It was upstairs and used canvas for backdrops because they

couldn't afford anything else. Yet it was absolutely perfect the way it was. The place was mobbed. It was the "in" place to go.

Then the inevitable happened. Either it changed hands or who knows what, but the decision was made to improve it. And so it made that fatal mistake: It was closed for remodeling, which seemed to take forever. If I remember correctly, it was a number of months before it reopened. Sure enough, the hand-painted canvas had now become slick alabaster walls with ultra-modernistic, curved surfaces. Everyone went back once to see what it was like and never went back again. The curved, smooth, shiny, hard surfaces totally changed the acoustics; the ambience was gone. The qualities that had made it a winner were now being exploited. Without even knowing the details, everyone got that this was what happened. Nobody went there anymore.

The principle here is when we've got a winner, we must stay with it and not get greedy. Those who focus solely on profit margin often lose it. It doesn't matter how successful they are—giant corporations file Chapter 11 every day.

Do these examples mean that we shouldn't improve? Of course not. It is a matter of knowing *what* to improve. The thing to improve is what is working so that it works even better. It means to ride the horse in the direction it's going. The fact that we're good polo players doesn't make us winning jockeys. Those are two different games. It's okay to learn to be a jockey, but let's not blow the polo playing in order to do it.

Look at all of the successful and incredible cars that Detroit produced over the years. Where are they now? They have a design that made that particular car top dog, so they decided to change the design—the very thing that was winning for them. The 1946 Lincoln Continental, for example, was elegant, sleek, clean, and stunning at the time. Look at the cars with the same name that have come out over the years since then. They are not the same.

The marketing motive behind the constant change in the design of cars is so obvious to everyone that it's laughable. Making obsolescence part and parcel of the design is one of the reasons for Detroit's constant struggle to survive. Whatever we buy is going to become outdated within a year. They think they're making a profit by that strategy; actually, they're taking a big loss. If we knew that our cars were going to stay in style for years to come, we would be willing to spend a lot for them. We'd be willing to spend a lot

on replacement parts. (I understand the profit on parts is higher than on new autos.)

Look at the prices for which classic cars go. If that design is worth such an astronomical price, then why doesn't Detroit turn out the classic designs? Ask them. I'm sure their computers have reasons for what they do. So what pulled Chrysler out of its slump? The personage of Lee Iacocca did. Was it his knowledge of marketing, or his knowledge of mechanics, or his knowledge of investment? What made the difference? The whole public knew that Chrysler was a different company with Iacocca at the head in the 1980s. Like Eddie Basha of Bashas' supermarkets, there was a different man in charge. The whole corporation turned around for the better. Whatever Iacocca did was a consequence of who he was; the manifestation of who he was. As we said before, power is in the presence. Power is in charisma. Power is in just *being* a certain way.

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Besides overambitiousness, unwise expansion, and greed, the next tripper with success is pride. Blowing it happens when our excellence begins to manifest itself in a response from the world and we let this go to our heads. What was solicitude for our customers' convenience and pleasure now becomes indifference. We can't be bothered anymore because of that sense of importance.

That is the great collapse of wonderful careers. It happens to celebrities in the entertainment field so visibly. The drugs, the alcohol, and the eventual overdoses are merely the symptoms of what has already happened —they couldn't handle it. The guarantee of success is the inner knowing that it was the consequence of your awareness of some inner truth of human nature that doesn't belong to you as an individual. It gives you the humility you need to withstand the assaults of success. A real test it is . . . one of the biggest tests in the world. Don't let your ego spoil and exploit that which was the very source of your charm.

Gratitude is one of the best defenses. If you've discovered your gift and now it is bringing home the bacon, then be grateful for it. Be thankful and seek to share the success with others rather than to show it off pridefully.

In the world of super successful people, an expensive car doesn't mean anything, as they all can afford an expensive car. In the world of "would be" successful people, however, the expensive car is a must. It's like they still feel called upon to prove it. Real success brings such an inner state that they don't need to prove anything to anybody. They don't need to impress anyone. If others are impressed, that's nice; certainly the applause of the crowd is a legitimate pleasure and it frequently energizes them.

By not realizing that it was dealing with human nature rather than customers' cash, Coca-Cola pulled the great "new Coke" blooper, which was when they changed their original formula and thus made one of the most impressive gaffes in business history.

The company was one of the most beloved success stories in modern times—all in America knew about it—and their image became incredibly tarnished. They really blew it. The comfortable, secure, home-life image of Coca-Cola as part of the American way of life was suddenly sent reeling by corporate decisions and the disregard for human nature and human relations. Whatever the computers told the executives about the move they made, we have to remember that computers don't have feelings. Computers don't have human nature. They just deal in numbers.

We all know that Coca-Cola had to back up, try to recoup its losses, and make whatever attempts it could to regain its steadfast image and public loyalty. But we were all indignant because something within our humanness had been violated. It wasn't the quality, or the availability, or the price of the product; we were indignant because we felt we'd been manipulated, exploited, and played. The company meddled with something that should not have been meddled with. Our dignity as human beings had been violated. Some things are priceless, and people won't forgive those who violate them. Their trust and confidence are some of those things.

What did Coca-Cola do about that problem? To the company's credit, their executives listened and responded to the public outcry. After only a few months, Coca-Cola returned its original formula to store shelves. That announcement resulted in network newscasts and front-page coverage of the story in virtually every newspaper in the country. More than 30,000 calls poured into the company applauding that decision. The Coca-Cola brand soared to new heights, and customers continued to remember the love they had for it. Trust was restored.

We really can't fool the public with lip service. When we blow it, one way to recapture what we had going for us is through absolute honesty. The reestablishment of our integrity and credibility is accomplished by openly admitting a mistake when we make one. As a result of that, we demonstrate to the world a genuine change of heart. The world will forgive us.

Everyone's made mistakes. Mistakes are not the cause of failure—they are merely springboards defining what was out of alignment, correcting it, and coming through it at a higher level. We come out either a loser or a champion, depending on how we handled the mistake. The purpose of sharing a mistake has to be genuine. It cannot be done to manipulate others into sympathy or pity, or to dump guilt. Rather, it must be done to genuinely share what we have learned so that others can learn from our experiences. They will be grateful to us for it, and we will have reestablished our stature in their eyes.

On the sports field, in the celebrity arena, or in any area of human endeavor, everyone applauds and stands behind the one who is making a comeback or at least giving it a try. They've already won 50 percent of the game simply by exhibiting their willingness to do so. Anybody who is willing to take another shot at it earns the world's respect, because they know the gamble involved. They know what it takes to do that. There's no reward in being a hangdog; that's just self-indulgence. People will cooperate and feel sorry for such a person, but they won't give their respect.

Can we make a successful comeback if we've really blown it? Of course we can. There are a lot of successful businesspeople who have earned and lost multiple fortunes in their lifetimes. We all have different learning styles. Some people only find out where the manholes are by falling into them. That's their style of learning things, and there's nothing wrong with it. At least when they get it that way, they get it permanently. The likelihood of going down that wrong alley again is unlikely.

The value of a big blooper is that we're finished with that one for this lifetime. From the examples in this chapter, it's clear that power comes from goodwill, and goodwill is associated with an image. If we blow the goodwill, we blow the image, and true success goes down the tubes.

In successfully maneuvering around the world, I've always put great value on credit rating rather than on cash or capital. Cash or capital comes and goes; a credit rating is forever. If we have good credit, all we have to do is write a check on one of our override accounts and we can get out of any

jam and buy ourselves some time. And with that time there are 12 ways to deal with it. In the meantime, the interest is tax-deductible and, frankly, no one can corner us. If we have enough credit lines, we only end up paying tax-deductible interest. Naturally, we reach our max with this style of expansion when our cash flow can't handle the interest payments. When that happens, we know that we have guessed wrongly.

Financial power comes from credit. I'm not impressed by how much money people have in business, but how much money they can raise. What money is raised on is integrity, reputation, value, and assets. I spent huge sums of money on major enterprises without even having a contract. It's an old saying that a contract is as good as the paper it's written on. What that means is that the value of the contract is strictly based on the integrity of the one we're doing business with. If they don't have that kind of integrity, we shouldn't be doing business with them in the first place. If the only reason they deal honestly with us is because if they don't we can take them to court and sue them, who needs them? The whole business world is played in that arena.

If we are truly successful, our value to others is of such a dimension that they automatically see to it and make the check good if it bounces. The reason for this is that like goes to like. We draw people of a similar nature into our circles of intimates. People of powerful integrity tend to deal with each other. That's the very attraction—one champion recognizes another.

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For our last example, let's look at one of the biggest bloopers of the last century, the whole principle of what was responsible for its complete recovery, and then a position of world leadership. That is the story of Japan in World War II. Japan emerged from the ultra-defeat and being the ultra-villain; from international disgrace on a scale that we will never know; from the ultimate shame in a nation that places so much emphasis on honor and pride, creating the greatest humiliation, defeat, and fall from grace. One couldn't have been in a worse position than Japan after World War II.

Not only that, but Japanese nationals had been interned in the United States and were in our version of the concentration camp. Their worldly goods had been confiscated. They were treated as enemy aliens, despite the

fact that the majority were loyal Americans. They had race and color against them. They were the focus of national hatred. They were the ultimate of going down the tubes. How much greater disaster could be experienced, not to mention the violent deaths of hundreds of thousands through the explosion of the atomic bomb and the shock wave that it sent through the emotions of the people? That was on the international military level.

What about the commercial level? Before World War II, "Made in Japan" was a joke. What it inferred was a cheap imitation, commonness. It meant that people weren't willing to pay much if it was made in Japan. What an enormous change now, huh? Now "Made in Japan" is the promise of an excellent product. I myself wouldn't settle for anything less than a Sony when I bought a TV. Japan is now again one of the great world economic powers and pacesetters. Their corporate structure and business styles are studied by experts worldwide. The Japanese have made one of the fastest comebacks in all of history. As a community they are successful; as a nation they are super successful. How did this come about for Japan?

They were honest about it, weren't they? They publicly admitted, "We were wrong." They shared their suffering with the world. They didn't try to fake it. We all knew they were learning a horribly painful but critical lesson. Their willingness to bite the bullet, to face it, to be honest, to fess up, and to use the bitter lesson on behalf of learning that lesson forever and coming back again—this time with a different alignment of integrity—was essential to their comeback. This time they were committed to different principles. They were not devoted to vaingloriousness, but to excellence.

The word *Japanese* is now almost the equivalent of excellence, the commitment to the perfection of detail, which manifests in the dependability of its products and in the demonstration of responsibility in making replacement parts available. There is awareness that a change in the design means it is coming about as a result of a true improvement in the product and not as a marked manipulation to make what we already own obsolete. Their genuineness and legitimacy are exhibited. No one would ever want to go through it again, the Japanese least of all—and yet, successful people learn from such a lesson.

Japan is a staggering success. It is a nation that totally recovered its power and now has more power than ever. Previously, it tried to achieve a prominent place in the world through force. Force fails because it is not

power. The military represents force. When Japan had the force of a huge military, it was weak.

As individual opponents, though, the Japanese were formidable. A Japanese warrior in hand-to-hand combat in the jungle was not someone I wanted to encounter. We had respect for their commitment as individuals.

The fact that a kamikaze would fly his plane right into one of our warships and blow it up, sacrificing his own life in doing so, scared a lot of people. A person of average mentality who didn't understand commitment presumed that they must be some kind of fanatics. The power of the kamikaze was their commitment to a principle: for the glory of God and the emperor. The kamikaze pilot gave his all for the glory of his country and the honor of his emperor. Consequently, he was an unstoppable warrior. Because the ultimate alignment at the top and the motives were wrong, it went down the tubes. The warriors failed not because of the valor of the individuals involved; rather, it was because of the misguidance of those above them.

We see the principles upon which Japan was rebuilt. We see the consequences of what happens to political leaders and businesspeople of recent times who have veered from those tried and proven principles. They pay the price. They take a public tumble. They don't get beheaded by the executioner's ax anymore—they get beheaded by the media. The way to avoid those mistakes is to watch every mistake that happens in the world and analyze the principles that were violated. When we see that, then we have a totally different basis on which to make decisions.

To sell out integrity for expediency is to lose our power. To be unshakably committed to principle is to regain our power, even if it seems to cause a temporary loss. We can blow a lot of business, but as long as we didn't blow our credit the banks will lend us more money. If we sell out our credit for some cash, we'll have some temporary fun. But when the chips are down, we're twisting in the wind. It's not the fact that we went belly-up on that one. It's the "why" of it.

If the whole world was willing to forgive Japan for the ultimate disaster, it will do the same thing with us—provided, that is, we follow the same road to recovery. One of the Japanese's great gifts to all of us was that they established for us the path back to recovery. They demonstrated for us all so that we could share in their lesson.

INTEGRITY WINS THE DAY

"It's a dog-eat-dog world out there, Doc. Everyone knows that," the patient, who was having all kinds of financial trouble, said to me. "If I didn't compromise and cut corners and do a little shortchanging here and there, I wouldn't be able to make it in the marketplace."

Let's examine these principles and see what's involved. This patient's first illusion was that he had to compromise because he was close to bankruptcy. The truth was he was close to bankruptcy because he had been a compromiser of the principles of integrity all along. That's why his business was in trouble.

What about competition? That is what is inferred by the use of the analogy of the business world as a jungle. The truth of the matter is that success is relatively effortless. It is the simple expediency of overcoming the illusion of what competition is in this world. In the first place, there isn't any real competition of which to speak. What do I mean by that? In the world of those who are committed to excellence, the non-compromise of integrity, and principle, there isn't any competition. There are so few at the top of this pyramid that those who are there write their own tickets.

If we're the best mechanics in town, do you think we'll have any problem with competition? No. The problem is going to be that of overwork. Once our customers have experienced the quality of excellence, they will never be satisfied with anything less. Now, by excellence, do I mean expertise? Do I mean exceptional ability? No, I do not mean that at all. Customers will make all kinds of compromises in their expectations if they know that they're getting honesty and integrity in return. They will

forgive us all kinds of mistakes if we work legally and are totally honest about it. They may be a little disappointed, but they won't go elsewhere, so long as they get the honesty of our intentions.

For instance, if we bid on a contract, and after landing it find that we can't complete the project as we had hoped because we underestimated, the customer will forgive us if we say, "Look, in order to stay with this bid price, we're going to have to compromise on the quality of a certain material." Allow the customer to have the option of the decision here. That way they cannot fault us later or undermine our reputations. On the contrary, we will build a fine reputation; it's reputation that builds success.

Ah, there's that word: *reputation.* There's the secret right there. We don't have to knock our brains out to beat the competition. Our reputation effortlessly does it for us. This doesn't mean that marketing gimmicks, publicity, and all the rest don't have their place. But let's remember that those are only attention getters. Once we have the attention of the potential customer, we have to follow it up with integrity, quality, and a feeling of genuineness, which cannot be created unless that genuineness is actually there.

True success is so effortless, so easy, and such a snap, it's sad to watch people out there struggling away, exhausting themselves, selling themselves out right and left, trying to "make it." Their problem is that they think that success is "out there." Success is automatic to a person who has made it. "Has it made" is an inner attitude. Once we have that attitude, success is automatic. It's not a "so what?" It's an "of course."

Isn't success making a lot of money? Isn't that the common presumption? Success may or may not be accompanied by making a lot of money. To those who are successful, it doesn't really matter that much. Have we ever realized that when we were completely and totally satisfied and happy with our successes, how much money we made was almost irrelevant? We need enough to pay our bills and provide for a reasonable standard of living for ourselves, but there isn't that need to make a lot of money, which is actually compensation for lack of success.

If making a lot of money is what motivates us, then we don't have the key to success. Money is in fact a substitute for the satisfaction that truly successful people get out of every job or operation that has gone well for them. Many of my greatest and happiest successes actually brought me no

financial profit at all. When success is something within, it doesn't require anything "out there."

Making a lot of money is by its very nature "out there." It would, at best, allow for some extra conveniences and pleasures in life, and perhaps validation about the accuracy of one's financial theory in a given matter. Satisfaction and a feeling of success can be complete and total without anything at all happening "out there." That's what I mean by transcending the world, by no longer being dependent on the effect of it and the victim of "out there." Successful people have so many areas of satisfaction in their lives that they don't have any areas of vulnerability. Thus, if the expected result does not occur, they don't go into an emotional reaction about it.

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Let's look at an example from my own personal and professional life, to demonstrate the principles I'm talking about. This is one that's actually a matter of public record, so all will know I'm not just making it up for the sake of the book.

A terrible neurological disease had arisen among patients who were taking a certain class of tranquilizers called *phenothiazines.* This crippling disorder, called *tardive dyskinesia,* is irreversible in about 5 percent of patients, very often progressive. It is accompanied by involuntary facial grimacing, body movements, twitching, and rhythmic movements such as "rabbit mouth." This disorder has preoccupied the psychiatric profession because it creates numerous dilemmas, not only for the patient, but for the doctor, including malpractice suits and endless tragedy.

If doctors failed to put seriously ill patients on the so-called major tranquilizers, they could be faulted and sued for improper treatment and failing to treat according to the prevailing community standards. If doctors put patients on these drugs as required by their condition and they developed tardive dyskinesia (which occurs in 25 to 50 percent of patients on these drugs), they could then be sued because the patients developed a crippling neurological side effect from the drug. So they're condemned if they do and condemned if they don't, creating an endless ethical, moral, procedural, and professional dilemma of being between a rock and a hard place. Tardive dyskinesia also put the pharmaceutical industry at risk,

damaged the image of the profession, was extremely costly, pushed up malpractice insurance rates, jeopardized the patient/doctor relationship, and in general created a professional disaster.

The reason for describing this example is to provide the setting of the importance of the problem. Thus far, the profession has been unable to solve it completely. There are endless papers in the professional literature speculating on the basic mechanisms and hypothetical biochemistry.

I had been in clinical practice for 35 years at the time and had one of the largest psychiatric practices in the United States. Back in the ’60s I had heard that using vitamins in treating patients and taking them off sugar and sweets was very beneficial. So I did that. I did not do this in place of traditional, proven treatments; I did it in addition to that. I told people who ate a lot of sweets that the mammalian pancreas was never made to handle refined sugar. It doesn’t even exist in nature unless a bear gets into some honey. Over the millions of years of biologic evolution of the mammalian body, there was never any need for the pancreas to handle big inputs of sugar; therefore, it seemed to me to be unnatural.

I had heard that large doses of certain vitamins, such as B_6, B_3, C, and E were beneficial to patients with disorders such as schizophrenia, and various addictions including alcoholism, epilepsy, and depression; and I passed this information on to my patients. I also learned that a lot of psychiatric symptoms came from allergies to various things that people ate. By experimentation, those items could be eliminated. Sure enough, that turned out to be true. As a matter of fact, my own migraine headaches diminished by 50 percent by eliminating milk; my colitis also disappeared. Fatigue and periodic depression vanished from my life by abandoning sugar and sweets. I discovered, to personal as well as professional benefit, the importance of nutrition with physical, psychosomatic, emotional, and psychiatric disorders.

This seems like common sense, doesn’t it? The doctor’s obligation is to do the best they can for the patient. I’ve always had what I call a “deathbed” philosophy. What I mean by that is that in the last moments of life, we’re all going to be confronted by the judgment of whether we did our best or not. As such, my commitment has unfailingly been to the patient. I’ve always felt that in my last moments I would be completely and totally accountable for what I’ve done for the sake of others.

Curiously, my professional colleagues seemed to be upset by the fact that I used a lot of vitamins and took people off various foods to which they reacted adversely. This was surprisingly considered to be very controversial and roundly denounced. In my own mind, I said, *The heck with it. I don't care what they think.* I wasn't going to be accountable for whether or not I was popular or impressed anyone. I believed the evidence before my very eyes.

Patients who were trying to recover from alcoholism, for instance, were having constant relapses. As soon as I took them off sugar and sweets and put them on high doses of vitamins, they stayed sober. I had patients who periodically had to have electric shock treatments over the years for depression; however, they promptly recovered when they eliminated sugar and sweets from their diets. I had patients who were paranoid and delusional; when I put them on vitamin B_6 and took them off potatoes, the paranoia disappeared. So what was I to believe? The criticism of my colleagues, or what was obvious from what my patients were telling me? I stuck with the patients.

Eventually, I became known around the world and had a staggering practice. I treated patients from all corners of the globe—they used to be lined up in the airports in Paris, Rome, and elsewhere, waiting for a hospital bed to open up for them. I ended up with 12 secretaries and 10 incoming telephone lines. Yet I wasn't interested in success. I wasn't interested in making a lot of money. Nobody was more surprised than I was when it all started happening in spades. Doctors began to come in from all over the world to ask me to teach them the methods that I used. Patients who had been sick for many years would come in, and within 30 days would be well and return home. That impressed the community; therefore, a whole slew of patients poured in from one city after another. Organizations began to form to support this kind of treatment.

At this time, there was a group of us doctors doing this, and we were getting so many inquiries that I was spending all my time writing letters. I said to my colleagues, "You know, we should write a handbook to explain to people what we're doing so that we wouldn't have to keep writing letters explaining and teaching them one by one, which consumes so much time. We would just have a book to give them and say, 'Here it is.'"

They all agreed that this was a great idea. In fact, they appointed me, as often happens in such situations, to write the book. I did and asked for

contributions for chapters from all my collaborators. One the most celebrated scientists in the world—and the only person alive at that time to have won the Nobel Prize twice—wrote me and asked if he could co-edit the book and write a chapter. After our book was written, a wealthy man whose family had benefited from this treatment spontaneously took out a full-page ad in *Science* magazine where he published a very positive review to bring this treatment into the awareness of the scientific community.

In this example we see the principle that non-compromise from integrity brings fame, fortune, unexpected profit, various honors, and endless requests for interviews. I ended up having articles about my work in major publications in the United States. I appeared on many TV shows, including *The Barbara Walters Show* (twice), *The MacNeil/Lehrer News Hour,* and others. There were numerous appeals for articles, papers, books, lectures and public appearances. Yet that isn't the end of the story.

During the years when the profession was noting an increase in the occurrence of tardive dyskinesia, none of my patients ever had it. The literature was reporting an incidence of 50 percent of patients on major tranquilizers developing this crippling disease, which frequently was untreatable and irreversible.

Because of the size of my practice, I may well have treated more patients with major tranquilizers than most other psychiatrists in the United States. I treated a thousand inpatients with very high doses of these drugs; none of them ever got tardive dyskinesia. Nor did any of the patients in the clinic that I ran ever get it. In a total of maybe 15,000 to 20,000 patients, not a single case of tardive dyskinesia ever arose.

I thought this was a rather amazing discovery and that the profession would be very eager for this news. I did a study in which I published the results of the prevention of tardive dyskinesia by the simple expedient of adding vitamins to the treatment regimen. I published the paper in 1983, presented it to a medical society in 1984 and 1985, and no one paid attention. A support group of patients put together a fund and actually paid for an ad in the *Psychiatric Journal,* and the drug company provided free reprints. Still, there was no interest.

I redoubled my efforts and increased the size of the study. I also included studies of the practices of 80 colleagues who were using the same high doses of vitamins and sugar-free diets. We came up with a total of 58,000

patients and published a paper in 1986, called "The Prevention of Tardive Dyskinesia."

After that I expanded the study for another three years. In 1989, I published a paper on the successful prevention of tardive dyskinesia in 61,000 patients over a 20-year period, treated by 80 different doctors. I thought, considering the heavy-duty climate of the problem of tardive dyskinesia, it would certainly be of interest. It wasn't. In fact, the paper was turned down by all the traditional journals. *The American Journal of Psychiatry* was not interested. *Archives of Psychiatry* was not interested. Why? Well, I used vitamins, didn't I? That seemed to be some kind of crime in the scientific world.

The scientific world, because of its reverse causality, is totally glamorized and enamored by the double-blind study with fancy statistics supported by a huge research grant and coming from an assistant professor at some university someplace. While I couldn't get this paper published, the journals were full of articles on tests with equivocal results, which cost enormous amounts of money. These papers came out of research grants, which were sizable.

In the meantime, my study covered 20 years and 61,000 patients, resulting in a series of three published papers that cost absolutely nothing. Here I had an answer to a staggering problem afflicting one million Americans who were suffering from tardive dyskinesia. The profession was under harassment by malpractice suits, and no one was even interested in the study! I sent copies to everyone in the field that I thought would have an interest, including all the pharmaceutical companies.

In terms of worldly success, we would say that this enterprise of mine was a total failure. I never made a nickel. It didn't bring me fame or fortune. It didn't even bring me any credit. I'm sure someday, somewhere, some assistant professor at some university will receive a huge research grant and publish a paper on 18 patients for whom they show that some vitamin is beneficial to curing or preventing tardive dyskinesia. That person will become world famous and get the credit for having discovered the cure for the disease. Now, does this bother me? The answer is no. That's because to my own satisfaction, I made this discovery years ago. I carried it forward and did all that I knew how to make my colleagues aware of it, to discharge my moral, professional, and ethical obligations to patients, to their families, and to the world. My job was complete.

So far, nothing at all has happened “out there.” There has been no recognition, no credit, no money, no profit, no title, and no awards. As a matter of fact, it cost me a couple hundred dollars, and I was poorer rather than richer. And how did I feel about it? I felt completely and totally satisfied. Did I wish that the profession would pay attention? Did I wish that all the patients would benefit from this? Did I wish that all of this crippling could stop? Of course I did. Do I still hope it will? Yes. And if it happens, of course I will be pleased; however, my own inner feeling does not depend on that at all.

The experience was already complete and total within myself. Anything happening about it “out there” would just be frosting on the cake. But it was not the thing of which my cake was made. My cake was not going to fall. None of my patients had this disease; I was never sued by a patient because they got it. I rested in peace, and I rested comfortably. The basic lesson that I’m sharing is that success does not come about by making compromises for expediency. Success comes about by refusal to compromise integrity for the sake of anything.

In true success there is no time delay. The reward is instantaneous, so that the entire process is a rewarding one. Success is feeling good about what we do. We know those feelings of peace and contentment when we go to bed having completed a project where we know we did our best. Nothing has actually even happened “out there.” The boss hasn’t gotten the report yet. The family hasn’t seen what we’ve done. The neighbors haven’t found out. Yet, like having a garden well planted, when we go to bed at night, we know it’s just a matter of time before the flowers and vegetables emerge. The garden is automatic once it’s been suitably planted. Watching it grow is merely in addition to the satisfaction; it is not its source.

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As I said at the beginning of the chapter, there isn’t any competition for those who are at the top of the pyramid. The best restaurants in town don’t have to compete for customers, who know they have to have a reservation well in advance. The best mechanics in town don’t have to look for business; they have to fight off work. Integrity is the automatic open door.

In fact, it is a *literal* open door. I discovered this during the years when I had endless jobs in the world to pay for medical school and college.

After World War II there was massive unemployment due to the returning veterans. Everyone went to the Fifty-Two/Twenty Club and collected their $20 a week of unemployment benefits for 52 weeks, because there were ostensibly no jobs available. At the time when there were "no jobs available," I had three jobs simultaneously. One of them was canvassing house-to-house for roofing and siding projects.

If you know anything about roofing and siding on a door-to-door canvassing basis, you'll know that this is the roughest, the toughest, the most overworked and abused profession where bad reputation, deception, and customer resistance exist. At the time I did it, house-to-house sales were at their peak due to unemployment. Everyone and his brother were ringing doorbells for every kind of scheme one can imagine. Customer resistance was enormous, especially in a town like Milwaukee, Wisconsin, which was conservative by nature.

Trying to make a sale this way was like pulling teeth. Guys tried it by the droves and fell by the wayside after getting 50 doors slammed in their faces. They just plain quit in discouragement. New sales crews didn't last much longer than a week. I would say that the turnover in the sales crews was at least 95 percent. Canvassers walked their feet off covering block after block and worked all morning, all afternoon, and all evening without success.

There was a jungle set up for us: Dog-eat-dog competition, slick sales pitches, high-pressured closers, overworked areas, huge customer resistance, with the certainty of success being dependent on what is "out there." No success was even remotely possible in this endeavor. Yet what happened for me was exactly the opposite. As a matter of fact, I made more money than anybody else in the whole organization. I had covered my draw and was, therefore, finished by noon when I went to my next job, which was managing a theater. After that, I went to my third job. What was the secret here?

I noticed that door-to-door salesmen all looked the same. They had a jacket, a white shirt, and a tie, and very often a briefcase. They would ring the doorbell, and the homeowner spotted what was obviously a door-to-door salesman. The prospective customers would stick their heads out of the

window and say, “We don’t want any; we’re not interested today.” I learned that the image of the door-to-door salesman lacked integrity.

What I did was the exact opposite. I wore slightly dirty overalls and a blue workman’s shirt. I had screwdrivers and hammers hanging off my belt. My face was a little dirty. My hair was a little rumpled. A six-inch ruler and a pencil stuck out of my shirt pocket. I carried a toolbox or a lunch pail instead of a briefcase. The image was that of a blue-collar worker.

Blue-collar workers have integrity and a nonthreatening image in the minds of conservative America. And wouldn’t you know, the doors would open automatically for me on blocks where other salesmen couldn’t get into a single house. I got into every one. I told folks that I had some good stuff left over from other jobs that I’d been doing in the neighborhood. I noticed their roof was falling off, and I had this extra roofing material. If they wanted, I would put it on for them.

Obviously they did not need a whole new roof, and I was obviously not a salesman. But their guard was down; consequently, we talked turkey. I’d tell them that I would charge them for materials plus labor. Everyone agreed with no argument. Nobody begrudges us honestly making a living. I never used high-pressure sales techniques; I never promoted, distorted, twisted, or made false promises; and I never presented or scared them with a contract to sign. I told them the job was 50 percent due when it was half finished, and the balance was due when the job was complete. No one ever complained about that arrangement.

In a few instances, I had to tell people that if they didn’t make the final payment I would have the workman tear the roof off. That changed their minds about making their checks good. I would have torn it off too. Even if it cost me money, I would have torn all those shingles off again, because I owed it to myself. It was not to get even. It was not for revenge. Rather, it was because I would have owed it to myself.

In business now, we would wonder, *Unless we have that binding contract or the power of potential lawsuit, how will we collect?* The answer is: *If that’s the only way we can collect from those customers, we should not be doing business with them.*

GET RID OF BUSINESS

What? Get rid of business? You're probably thinking. *I thought the purpose of success was to get business.*

What I mean is to get rid of 5 percent of our business. If we want to make money and share profits, then we need to make it a rule to get rid of 5 percent of the business. How do we choose that 5 percent? It's based on the principle I found over many years. *Namely, 95 percent of our troubles and headaches are coming from 5 percent of our customers.* That greed for the last dollar is costing us a fortune in time, energy, image, lawsuits, defenses, insurance premiums, employee turnover, headaches, marital discord, frayed nerves, upset stomachs, and ulcers. What's killing us is the last nickel. The first 95 cents is easy—it's the last nickel that's costing us all this. What happens if we let go of that troublesome 5 percent? Our income doubles.

I found this out many years ago. This relates in the medical profession to what's called Medicare and Medicaid. What I discovered about it over the years is that it was a tremendous hassle with its endless approval forms, follow-up forms, and other periodic forms. Not only that, but we had to compromise what to my mind was the confidentiality of the doctor/patient relationship. We had to reveal diagnoses and all kinds of details about patients' personal lives to justify getting payment. Payment was then very much delayed. There would be letters of protest questioning the wisdom, or duration, or whatever, about a treatment method. Medicaid and Medicare "investigators" appeared on the scene. Unfortunately, there were enough fraud headlines to make this necessary; there're always a couple of bad apples in the barrel.

Well, the point of it all was that the bureaucratic harassment we had to put up with for some kind of nominal payment was ridiculous. The difficulties in collecting from the government in itself created a major project. Many clinics that depended on this source of income used to "factor the paper" and settle for a percentage of the payment. Some factoring company was then left with the awesome project of trying to collect the money from the government. As you can see, all the time, hassle, potential hazards, overhead, paperwork, and putting up with endless bureaucratic red tape was energy-depleting, discouraging, and frankly quite difficult.

So what was the solution? The solution was to tell people that we'd rather treat them for free. I treated a lot of older patients for nothing; many of them brought me knit sweaters, melons, tomatoes, paintings, rugs, furnishings, blankets, afghans, homemade apple pies, and brownies. With a lot of people, I told them to pay me what they could. We automatically canceled what amounted to about 5 percent of charges. So what? Everyone was happy. It opened up the time, energy, bookkeeping, and secretarial space to concentrate on that which was more important. My reputation went out as not being money hungry. To not be money hungry in this world alone is a sufficient reputation on which to build success.

The most successful mechanic in the small town I once lived in was always accused by his wife and others of "giving it away." He charged too little, they all complained. Very often I'd go to a garage and they'd tell me that they had to replace the whole whatchamacallit, and it would cost $200. I would take the car to Fritz, and he would say in his heavy German accent, "Well, we'll bend them all the other way and tighten up the gap and it will cost you $2.80."

Obviously, I don't know anything about cars. He could have sold me a whole new set of injectors for $250. Yet a lot of times I would take the car in for something, and he would fix it for nothing. He'd say, "Oh, it's only a loose wire." One garage wanted to put in a new fuel pump and ejector system. Fritz said, "You've got a lousy tank of diesel; it's got water in it." He emptied out the tank, put in fresh fuel, and away I went. He went to bed content and so did his customers. People had to wait in line to get to him. He didn't have any competition.

On the other hand, if any customers were troublesome, he'd soon let them know that he had no time for the complainers, the demanders, people who applied pressure, the cantankerous, the argumentative, or the critical.

He'd say, "Who needs them? They're just a headache." I watched him turn down many a "profitable" job. So, Fritz only had nice customers.

Killing ourselves for that last 5 percent is due to insecurity, lack of success, plain greed, and shortsightedness. We must get rid of all customers who are paranoid, suspicious, and distrustful. Why? Not only are they litigious and the cause of big trouble, but they are not going to get over it no matter what we do. The reason is their own lack of integrity, which they then project onto the world, and presumes that we are the same as they are.

A person who suspects us of dishonesty is by nature dishonest. It's obvious that the innocent don't even suspect. If we don't think we can trust a customer on practically the basis of just a verbal agreement and a handshake, then we won't do business with them. Who needs collection problems? I built a million-dollar estate on 30 acres on the north shore of Long Island over a ten-year period and never signed a single contract. I'd get bids and say, "Yours is the best offer I got and I'm gonna take it." The guy would say, "I'll send you a contract," and I'd say, "Forget it." I'd say, "You put it in and I'll pay you." Then he'd ask me, "What if you don't pay me?" I'd say, "Well, so you rip it back out again." If that didn't satisfy him, I found someone who bought that.

Honestly, I never had a problem. Every contractor fulfilled their obligation. In fact, they went to the other extreme and came through with such expert craftsmanship and workmanship that the house became a showplace. Thousands of people came to see it, having heard of it because of the integrity with which it was built. The doors were two inches thick, solid oak, and handmade. The floor was hand-inlaid quarter-inch oak. The hinges on the doors were solid brass ball bearing. The ceiling beams were hand hewn from hundred-year-old insect-proof hemlock. The foundation was steel. It was built to last for 500 years. Is there any competition when it comes to selling a house like that? Of course not. It's in a class by itself.

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This brings us to the next principle of being successful: *Be in a class by oneself.* For example, there was a business in town named Orion Chimney Sweep. When someone called, Mickey, the owner himself, called back. He got the story of what was needed. He set up a convenient time and was

punctual. If he said he was going to be there at 11:00 A.M., he didn't show up at 11:15. If he got delayed, he called and said that he was not going to be there at 11:00; he was going to be a little late. Then he called the customer and verified his arrival.

In his truck all of the brushes were neatly arranged and hung from the ceiling, according to labeled sizes. He then proceeded to do the most thorough job one could imagine. I could have practically eaten out of the woodstove after he left. He explained everything that was wrong, why and how to prevent it, and how to cut down the bill in the future. On his last visit he told me, "No, your fireplace doesn't need to be cleaned this year."

Inasmuch as I don't know any better, he could have sold me another job as long as he was there to do the woodstove. Yet he was polite, courteous, prompt, efficient, and friendly. He took great care not to mess up the house —when he left, it looked cleaner than before he got there. His bill was fair and promptly presented with no pressure. Between the times he made the appointment to clean the chimney and the appointment itself, he sent literature that explained his service so the customer knew what to expect. He answered any questions that arose. A few days after he did the job, a very courteous note arrived in the mail. He thanked people for their patronage, made suggestions for the coming year, and told them that he would remind them the next time a cleaning was due by sending a note and calling them.

Did Mickey have any "competition"? He did not. I mean, there was nobody else in this guy's class. There was neither a delay in the response to the initial phone call, nor an abrupt secretary to put someone on hold. There was no failure to show up at the prearranged time without notification of delay if one should occur. His integrity established goodwill and his reputation. Consequently, he had customer loyalty. I would never have thought of using another chimney sweep unless I was forced to because Mickey went out of town or was no longer in business.

I was so impressed by his integrity that I told others about him and got him other customers. That is just what we want. If only one customer tells one other person, our business has doubled, right? In Mickey's relationship with me he doubled his business. Without doing a thing, without spending an advertising dollar, no marketing gimmicks, no sales pitches, no worry about "market saturation," his business increased. It didn't matter how many chimney sweeps were in town, because I was never going to switch.

Even if they offered to do it for $5 less, who cares? I wanted to sleep content and secure knowing that no chimney fire was possible, because Mickey had cleaned it so thoroughly.

I've seen other chimney sweeps take brushes up and down and stir up a big, dirty mess. When I looked inside the truck I could tell what their minds must be like because it looked like a rat's nest. Just like the cleanliness of a restroom in a restaurant is probably a pretty good indicator of the cleanliness of the kitchen, the disorder in a workman's truck is indicative of the confusion in his mind.

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Another customer to get rid of is the one who is "doing us a favor." We don't want these people around us at all because they are grandiose. Grandiose people are always paranoid, troublesome, arduous, and critical. Even after we do a good job for them, they will ruin our reputations. They seem to be motivated by unlovingness and a chronic mental nastiness. Their mental attitude is contemptuous. We can run ourselves ragged for them. They'll never be satisfied. Being dissatisfied is where they live in their own minds; therefore, they constantly see imperfection in the world. No matter what we do, it will not be good enough. Get rid of them.

I remember a patient walking into my office once with the same challenging, chip-on-the-shoulder attitude. She wanted proof of my qualifications and demanded to see all of my diplomas. Her attitude seemed to be that I was some kind of a fake or a crook until proven otherwise. I told her I was booked solid and didn't have any time to handle her kind of case, nor did I charge her for the interview. Who needs it? This lady was going to harass and bedevil people. Even if they did a good job, she was going to give them headaches.

My basic dictum has always been, *Don't trust the untrusting,* because they themselves are untrustable; they don't have any integrity. We also have to watch out for the tricks of these manipulative people. They will try to bait us into engaging with them by trying to get us into an argument so that we're in a position of defending ourselves. The minute we find that happening, we should let it be a warning signal to us. Why would we have to defend ourselves to a normal and decent person? We'll find that we'll

only have to defend ourselves against people who within themselves are not "decent." Their challenge is coming from their own inner negative view and experience of the world, against which they now arrogantly demand that we defend ourselves. Never do that.

This brings us to the next chapter.

HEART-HEARTED VERSUS HARD-HEARTED

In investigating the matter, we see that success comes out of the heart, whereas profit comes out of the head. There's a big difference. There are those male traditions of selling out love for profit, compromising integrity for expediency, and violating life for the sake of that which is antilife. It comes with a very elaborate defense system, which every man knows by heart: *Win at any cost. Winner takes all. Buyer beware. Take the profit and let the credit go.* The perversion of true masculinity by developing the capacity to be cold, calculating, unfeeling, merciless, heartless, and able to kill without blinking an eye—along with the whole idea of toughness and masculinity—are the crimes of the world, for which the world pays an endless and ongoing penalty.

The persistent ideas that antilife is what is good for life, that poison is beneficial for people, or that hate is strength are all profound distortions and fatal. While we may give such people lip service of admiration, deep in our hearts we hold them truthfully as monstrosities and grotesque disfigurements of the human potential. They are the dark ones in science-fiction movies. Yet in our own private business lives, we feel that antilife is justified by all the elaborate rationalizations with which we can back it.

Let's look at some of the convincers throughout time. The idea that coming from the heart is being soft, weak, unmasculine, vulnerable, a sap, a sucker, a wimp, a pushover, or an easy mark is one of these convincers. This indicates a confusion of not knowing the difference between weakness and strength. When we examine that, we'll see that heart-hearted is strength and hardhearted is weakness.

We forget that the heart is the home of all courage. To be stouthearted is to have the heart of the lion. When Winston Churchill came from principle in World War II, no one accused him of being soft or weak. He exhibited the heart of the lion to stand by principle at any cost—not to choose expediency at any cost.

Many businesspeople pride themselves on being hard-headed. They'll smugly say, "I'm a hard-headed businessman." To me it means just the opposite—when they say that, what they mean is that they're hardhearted and soft-headed. Being hard-hearted is very costly in business. It's a disaster. Nothing will ruin a business faster. It may get us some temporary admiration from those who are like-minded, but that is all we'll ever get out of it. The world will forget us. We will not be part of people's cherished memories. People will fear us, but they will not respect us. There's a big difference. People will defer to us, but they will not honor us. The fate of ignobility is ignobility itself.

One has to be careful to differentiate between profit and success. It is presumed by the unsophisticated mind that they are one and the same, or that making a lot of money, profit, and success are all identical. The endless parade of movie stars and celebrities who commit suicide is evidence that this is not true. All the money and fame in the world doesn't seem to do much for them, does it?

The secret is that success can only be experienced in the heart. It cannot be experienced in the head. The best that the head can do is the temporary satisfaction of pleasure. As we know well, however, pleasure is not the same thing as happiness at all.

Many people's lives are full of pleasures—rich food, wonderful surroundings, expensive cars, furs, jewels, and media coverage—yet the flame of light goes out in them. Obviously, their success brought them nothing. This is what I mean by hollow victory. One, by devious means, manipulates one's opponent into a defeat. The sense of victory is absent; it's dead. The taste of victory turns to ashes in one's mouth. Success can't be had "out there." No amount of effort will accomplish it, because it doesn't exist "out there." True strength and power comes from the ability to stick by one's principles no matter what.

Once I knew someone who was a very successful member of Alcoholics Anonymous, with many years of sobriety. She used to tell people, "We don't drink in this group even if our butts drop off." What she meant by that

statement was the inviolable law she had drawn in her life. Her life depended on her not selling out or compromising her integrity for any reason whatsoever, under any circumstances. This gave her great strength and power, while others who violated this principle ended up in state hospitals, had convulsions, and died. Her recovery was a permanent success.

If we love the whole book of our lives and don't get enamored with one sole chapter, our lives will be equally successful. The rule is: no compromise with that which benefits and supports the lives of everyone, that which inspires, that which uplifts, that which validates, and that which honors life. Success comes from understanding the nature of life. Once it is comprehended, nothing but success is possible. This doesn't mean that struggle may not ensue; in overcoming old ways of being and adopting new ones, there may indeed be a period of struggle. A major cause of the world's failures and the misery and unhappiness in the lives of so many is because the world does not understand causality.

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Because it is crucial to success to understand the nature of life, we need to look at causality. A different comprehension will create a different context for our lives. That flash of understanding can accomplish more for our lives than years of effort and hard work.

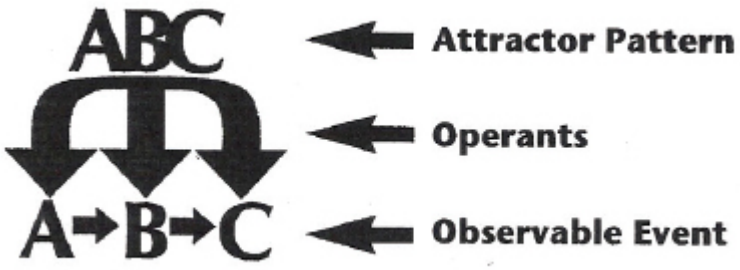
As has been written elsewhere, the way the world understands causality is typically in the linear, left-brain style. It sees A → B → C. It then imputes and projects onto the observation a concept—an idea called "causality." Because one thing follows another, it implies that A causes B causes C in an endless series and chain of events. This progression is simultaneously a trap, a constricted box, and a limited paradigm reality, which severely curtails options. It thinks the only thing that can happen is what is scientific or logical.

Closely allied with this is another different-sounding but equally fallacious idea based on the same lack of understanding: the idea of things being accidental or luck. Whether it's bad luck or good luck, the implication is still the same: that this is a chaotic universe without order. What appears

to be chaos is merely that one is coming from a limited perspective, and that one is too close to it to be able to see the overall organization and design.

The law of the universe, which is true on all levels—physical, material, emotional, psychic, moral, spiritual—is that everything is connected with everything else. There is no way anything can be outside the universe. The best we can say about what appears to be chaos is that its intrinsic order has not been defined yet. Computers have come up with the discovery of certain rhythmicity and an internal order in what appears to be random. This has been demonstrated in weather cycles and other things in which, without the aid of computers, we were heretofore unable to see the intrinsic order.

Causality does not happen on the same level. Only consequences happen on the same level; therefore, the way causality actually happens is in the following simple diagram:



From this diagram we see that causality is on the level of ABC, and its result is the phenomenon sequence A → B → C. ABC is what is "in here" and A → B → C is what is "out there." We can now see how useless it is to try to pursue "out there" when the cause is "in here."

As I said in an earlier chapter, success is something that occurs at the very time of the original conception. Its appearance in the world is simply the automatic consequence of what is already on the level of cause.

To intervene in the sequence of A → B → C is coming from force. As we can see, any force exerted in that sequence will create an equal and opposite counterforce. We also notice that if we change ABC—that is, our inner intention, conviction, motive, principle, goal, purpose, meaning, or alignment—the whole sequence in the world A → B → C will automatically be changed as a consequence without our having to do

anything about it. It is like A → B → C is the whole movie that appears on the screen and ABC is what is projecting it.

We cannot change what is going on in a movie by running up to the screen, trying to push the characters around. Even a child would laugh at that. Yet that's what the whole world is doing all the time, isn't it? With one little shift of the heart, the entire movie changes. The best the head can do is change the scenario or improve the quality of the production. But no real change takes place until one changes the heart of the matter. That is where the power exists.

Once we understand the principle of causality, we understand the source of power and where it resides. The problem of success in the world disappears. There is no problem of success in the world. Once we have the formula for gold, we don't have to collect or hoard it anymore. We could have it or not, as the whim strikes us. It may please us to make a million or it may not. It all depends on whether it's worth the bother and whether there are other things involved. Nevertheless, what we do will then be coming from choice. It will not be because of need, or drive, or compulsion, or lack of freedom.

Let's go back to the example of Mahatma Gandhi and the British Empire and reexamine it from this viewpoint of causality. The British Empire, which was coming from force, was addressing itself to the sequence of A → B → C. It thought that by intervening in the sequence, it would succeed in obtaining that which was advantageous to British interests. The only effect all that had, paradoxically, was to reinforce the power of Mahatma Gandhi's stance. That power resided in Gandhi's alignment of the principal ABC, which existed solely in his mind. Gandhi's mind had no "out there" at all. It had no army, militia, or guns. It had no tanks or money. It had no titles, trappings, or edifices. It had no music or bands or flags. It had no worldly power whatsoever. Yet the power of ABC in the mind of Mahatma Gandhi brought the A → B → C of the entire British Empire to its knees. The British Empire had to capitulate.

How could the British Empire have won? Obviously, it could only have done so had it been able to address itself to the ABC in Gandhi's mind and somehow displace it with another program, such as a more appealing or higher principle. That, in fact, is exactly how true masters deal with each other. They fence by challenging whether the ABC in the other person's mind is the highest principle possible.

What was the principle that gave Gandhi such power? It was the universal principle of the rights of the "equality of all men" based upon the Divinity of their creation (the same principle that established the United States as a great world power). Additionally, the only power the government has is by the consent of those it governs. Those who govern are then servants of those governed. The power resides within the people, who govern by the power of the acknowledgment of their equality no matter what their appearance was "out there."

The British Empire could only have defeated Gandhi if it had appealed to the consciousness of the world saying that it was coming from a higher principle than Gandhi's, and thereby capturing the support and backing of the populace. There is no way that the British Empire could have won any more than the American South could have won the Civil War, where the self-interest of the principles of the right to own slaves ran against and smack into more powerful universal principles as stated in the Constitution and as backed by Abraham Lincoln: the equality of all men.

The heart-heartedness of Gandhi defeated the hardheartedness of the British. By understanding these examples we clear up any confusion as to whether being heart-hearted is soft or weak. What passes for strength under the guise of hard-heartedness in society is nothing but childlike selfishness. One infant hits another infant over the head and takes his toy. What a lot of people think of as strength is nothing but callous indifference or ignorance, which is not strength. There is nothing admirable about it.

We can see that the gross perversion and misunderstanding of strength occur in adolescence. The adolescent who is insecure and uncertain about their own inadequacy now starts to get brainwashed by those who also failed to make it. They have to work hard to remain convinced that by persuading others, what they believe in has some truth in it. That a biker gang can sadistically rape and then beat to death an old woman without having any feelings about it or regrets does not inspire us with admiration for their strength or their masculinity. It's just plain dreadful; it's horrible. All the whips, chains, guns, knives, loud noise, roaring motorcycles, and pompous display of skulls and leather jackets are symbolic of gross weakness. It is tragically weak adolescence.

The translation of the same attitudes into the marketplace is still weak adolescence. The weaker one is inside, the more one needs and has to have symbols of strength on the outside. The poor corporate raiders just can't

overcome it. They take over one corporation after another yet stay as pitiful as ever. When we see them for what they are, we stop hating them. Instead, we feel compassion. We feel sorry for them. Despite all that, they still don't feel adequate as men and women. They don't know that success is being a whole person.

Does that mean we shouldn't make money? Of course it doesn't. There's nothing more fun than making money. It's a sport. It's a game. It brings lots of rewards, legitimate ones too. Why shouldn't we make all the money we want to make? But the differences are: *want* to make money, not *have* to; *choose* to do it, not *need* to.

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One of the most rewarding and thrilling experiences in my life came from working with a man whose life was a disaster. He was going down the tubes financially. He was unable to get out of debt and was entering bankruptcy. His family was falling apart. He was drinking himself to death and making a fool of himself. He was understandably depressed. He'd once been a very successful broker. Now he was full of self-pity, resentment, grudges, hate . . . a very unhappy man indeed.

All of those consequences were merely the A→ B→ C of what was out within him. His ABC was screwed up badly. It's a waste of time to try to help people on the level of A→ B→ C, although the whole world spends most of its time doing that. I saw clearly that this man was going to die if he continued the way he was. So I worked on his ABC nonverbally. One's ABC is not always definable, expressible, or describable; it's more like a way of being in the world. What I tried to transmit to him was that whole feeling of a different way "to be." This is not a linear process.

One day he came to see me. I could tell instantly he was a changed man. He was a totally different person! He had become employable. He had gotten out of debt, moved away from any risk of bankruptcy, and become sober. He had given up resentment, hatred, and self-pity. His life had become a success.

In his own words, the exact moment that this happened to him occurred like this:

I was brought up to go deer hunting. All of the men in the family went hunting, and this year I went with them again. We sat in this blind on the last day of the season; none of us had bagged anything. And then, in the clearing in front of me stood three deer. One of them was a huge stag. I looked down my telescopic sight and had the center of his chest dead-on in the middle of the crosshairs. At that point I was suddenly overwhelmed by the incredible beauty and magnificence of that animal standing there in its grace and grandeur, with its dignity and stature. I decided not to pull the trigger. I decided to save its life.

In that moment he moved from being an adolescent to a man and truly owned his power. The men in his family criticized him, but within himself he knew that it had been a great victory. They were still stuck in adolescence, and he had moved beyond them. They still had to prove something. He'd passed the test and didn't need to prove it anymore. When he decided to use his power to protect life and become its champion instead of destroying it for personal self-interest, he became a powerful being. His power transformed his whole life and those who were touched by his life. How could he transmit the power of life to others when he himself had not committed and aligned with it?

Power is something we only have if we give it away. We can't give away what we don't have. True power grows: The more we give it away, the more we have it. It is self-reinforcing and self-augmenting. It's like creativity.

People worry, for instance, that they won't get as much money as possible out of a certain invention. Why worry about it? Where that invention came from, there is an endless supply. The deeds of this world are so overwhelming that all we have to do is examine them and the answers present themselves to us. We don't even have to strain for them. It doesn't bother me at all if someone steals an idea and runs off and profits from it. There are plenty more ideas where that one came from. Owning power and creativity means unlimited abundance. That doesn't mean to be indifferent. That simply means to live from a place that is unthreatened.

No one can threaten our ABC; they can only threaten our A→ B→ C. Inasmuch as A→ B→ C is only the consequence of ABC that we hold within ourselves, it can never be threatened. If we own ourselves as the projector, and life itself is the light source within us, we realize that we can create movies all day long. If someone runs off with one we may get annoyed, but our lives haven't really changed.

We don't have to demonstrate anything "out there" when we already have it "in here." The karate master never gets into fights. If he did he wouldn't be a master, would he? I knew a friend who held a black belt in karate. He

was held up on the street in New York City by couple of muggers threatening him with knives. What do you suppose he did? Did he flash into his plastic hero act and beat them all up like in the movies? I'll tell you exactly what he did. He laughed and gave them his money, his watch, and his rings without being asked. He then bowed to them. They walked off with their trophies, and he walked away laughing about it.

I had a similar experience right in Times Square. I was walking alone late at night, and a huge hulk of a man who had also had a few drinks started following me, accosting me for money or some other excuse for an unpleasant encounter of some kind. He kept getting closer and closer behind me, getting nastier and nastier, and more and more threatening as we walked. Finally he said, "Think you're better than I am, huh?" I saw that I wasn't going to escape the situation by just walking away. So I spontaneously spun about, threw my arms and legs out in the air, and shouted, "Ha!" Well, that took him by surprise, and he fell back in disarray. In that split second, I had him. I gave a light tap on his shoulder and said, "Better luck next time." And again, in that telltale amusement, that feeling-good laughter arises within one's self. To win brings its pleasure. The true victory brings laughter and satisfaction that can't be matched.

The world confuses heart-hearted with softness, with sympathy. Sympathy means to see and side with the other person's weakness instead of having the courage to inspire their strength. In the world of the treatment of addictions, dependency, codependency, and the like, this is called being an enabler. It means we feed into the other person's weakness. That is truly being hard-hearted and not coming from the courage of heart-heartedness. Heart-hearted means to protect the other person's integrity even though they are unable to see it at the present time. True strength is always accompanied by kindness, gentleness, and softness of expression. That position is one of choice and not one of compulsion.

Heart-hearted is in a position of freedom, power, and invulnerability. Once we own it within ourselves, we know henceforth that we are bulletproof. The world can annoy us. It can knock over our sand castles. But it can no longer get to us where we live. Flexibility is power. We see the power to survive in the animal with its fur and loose skin. If I grab the skin of my cat, I can pull it up several inches without causing any discomfort. What that means is that an opponent in attacking a cat gets a mouthful of fur and skin. The vital organs are not endangered. The cats have their

endless fights and both survive. This is to make clear that aligning with the principle doesn't mean to be inflexible or rigid. We're free to move in any direction because we're not anchored "out there."

The sumo wrestler may appear to belie that principle. He seems to have mastered the whole principle of being rooted and anchored. He squats there like a rhinoceros or a Mack truck, looking like he's pulled down by double gravity; indeed he is. So what's the secret of the sumo wrestler? It's the solidness of his anchoring and the fulcrum of his balance when he throws his opponent. It is flexibility that throws the opponent. The solidity of the wrestler's anchoring merely increases the power effect of his flexibility. It's like the power return of a hard surface is greater than the power return of a soft surface.

Do-gooders, Goody Two-shoes, and Pollyannas are all positioned in weakness because they are coming from "out there." They're trying to influence the A→ B→ C. They're not moving to the level of cause. This is why the pen is mightier than the sword.

When we align with, identify with, or defend the A → B→ C, it becomes obvious that we are exposed. We are vulnerable. We have taken a position; therefore, we invited opposition from the polarized or opposing position. What looks like winning could only be a temporary phenomenon with no reality behind it. We read of the merchants who were shot to death by a robber when trying to defend their paltry $56 in their cash register. We feel sorry for them because they clearly did not know what was called for in the situation. They were being foolish rather than brave or courageous.

Courage is a more than exhibiting strength. It's knowing what to lend your strength to.

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THE SUCCESS EXPRESS

Now that we know something about the terrain over which we will be traveling, the rules of the road, and something about our destination, which is actually our starting point, we're ready to acid-test this model. Namely, does it work? Well, I'll tell you, we don't need an MBA from Harvard to make it work. We just need to follow these nine steps.

Step 1: Examine our ABC before we do anything at all about the A→ B→ C. Does the original founding principle from which we are operating have universal appeal? Could everyone wholeheartedly subscribe if it were known to them? If not, our success is automatically limited from the start.

Let's look at the example of Nazi Germany on an international level, which for a while certainly seemed to have all the earmarks of a winner. It had assembled the most impressive and powerful military force ever gathered on the planet at the time. Yet it went down the tubes. What was its rallying cry? "Deutschland über alles." "Germany above all" does not exactly have a universal appeal, does it? We could hardly capture the hearts of Belgians, the French, the English, or anyone else, for that matter.

If our start-off motive is to win a prize, or sell more cars than the other auto dealer in town, or get rich and famous, we can't even get off the starting line to real success. That we should become rich, famous, and powerful may appeal to us. But what is of interest to other people is what makes *them* rich, famous, and powerful. If we have a service that will help

others achieve those goals, then we have one that will have universal appeal.

I often wonder why people who come from that position don't question why the universe would have any particular interest in supporting their winning over someone else's. The universe has no reason to do that and so it doesn't. If our goals are egocentric, for the good of us only, even with the rationalization that it's for the wife and kids, we're on our own. Ambition alone won't do it. Everyone wants to be rich and famous; such people are a dime a dozen. If our purpose is to make this a better world to live in for everyone or to increase the safety, joy, and beauty of life, then everyone can subscribe to that. Coming from a universal principle is coming from power. Coming from self-interest is coming from force.

We could try to force success, but don't forget the rule of the universe: Force meets with counterforce. We're trying to wag the dog from its tail. It's putting the cart before the horse. It's confusing cause and effect. We may make considerable money at it for a while, but success is something else altogether. And what we are talking about here is success.

When we are truly successful, the world applauds us. It applauds because we demonstrate something that is universal and that they share within themselves. The world always applauds nobility because we are demonstrating and owning what others wish they could find the strength and courage to own within themselves. By this we don't mean fairy-tale idealism. If we want to provide the best quality for the lowest possible price with the fastest and most efficient service, and improve the quality of life, no one will oppose us. There's always room for quality in this world in every area of life. We all need another good accountant, lawyer, doctor, dentist, mechanic, and TV repairman. The world makes room for the best.

Step 2: Determine if what we want to do is what we enjoy doing. We watch people forcing themselves to go to work in the morning because they have convinced themselves to go into some kind of business, but their heart is not in it. The way to be a success is to do what we like to do, to enjoy what we do, and, therefore, do it to the best of our abilities. That way we won't have to push ourselves.

I had a patient who was miserable in his business, although it was successful. He had plenty of money, yet he complained that he'd lost his interest in life. He hated to go to work in the morning. He was irritable with

his kids. He was depressed. He was not receiving any sympathy or support from his friends or family, though, as they all looked at him with envy. He had everything the world could offer—Cadillacs, a fancy house in the suburbs, titles. He was president of the corporation. His income was in the millions. He had a great wife and kids. Still, he was asking himself, "What's all this for?"

To find out what he really liked to do, I asked him what his hobby was. He had a little workshop in his house, and he said, "Doc, this will sound crazy to you, but I love to make dollhouses." He made dollhouses for his own children and for his nieces, nephews, and cousins. I asked him, "Did you ever sell any dollhouses?" He said, "Oh, I never thought of that. I put so much time and effort in them that I could never make money selling them." I said, "Well, for fun, why don't you take the one you're working on now, figure out a price that would be profitable, put a price tag on it, put it on consignment in any store that will allow it, but not in a toy store where it will get lost and not be seen among the overwhelming assortment of other merchandise." He did. He knew someone who owned a hardware store, who displayed the dollhouse and used it to help sell stair treads (there was a little staircase in the dollhouse).

The dollhouse sold in short order. The next one he made he put as display only and took orders. Pretty soon he had to farm out some of the work. He had other people and other workshops making the various parts, cutting them out on their skill saws. He had to hire someone else to collect all of these individual items and assemble them. Next thing you know he was in the dollhouse business, selling them as fast as he could make them.

This man turned out the best-looking dollhouses ever seen. They were adorable, irresistible, quaint, and charming, and children absolutely loved them. That's where he was coming from when he said, "I want to bring joy to the hearts of children." That's a universal principle with which hardly anybody can argue: to bring joy to the hearts of children. One of the tests of the universal principle is whether it appeals to the heart. If our product or service appeals only to the head, it will have a limited success. This isn't to say that it won't make money—it may be quite profitable—but the great successes in the world are those things that change people's lives.

Step 3: Find out if what we want to do is actually needed by anyone. Is it truly a service to the world? The reason this step is important is

because we want to make sure that what we're going to throw ourselves into is not just a pet project or personal preference. Raspberry vinaigrette salad dressing may be someone's idea of "haute cuisine," but that opinion is not likely going to be shared by many in the populace who may come in to the restaurant once or twice out of curiosity. We will notice that, as a consequence, such a business may become primarily tourist oriented and not appeal to locals because the demand is limited. It doesn't serve any particular need, other than the idea of being cutesy, unique, or different.

Step 4: Check out all the sensory modes and cover the ones that are foreign to our own personality by consulting with people who are experts in that area. What do I mean by this? The research of neuro-linguistic programming (NLP) has demonstrated that people process their experiences of life primarily through one sensory mode or another: Some people are primarily auditory. Some are visual. Some are feeling people. Of course smell and tactile senses are also important.

I knew of a restaurant in town that was very, very pretty. The woman who ran it was obviously a visual person and had done a stunning job. When people looked at it, they saw that it was gorgeous. She also did a great job on the food and the price. But the acoustics were abominable. People could hardly hear themselves think. The music was horrible. It was too loud, inappropriate in style, and without a single break. Evidently, it's what she liked; however, it turned everyone else off from the place. People went there for the good part and put up with the downside. But who needs the downside?

If we're the opposite, if we are people who don't care so much about how the thing looks as long as it feels right, we better call in some people who are primarily visual and ask how it looks to them. We can tell how people process information by their language. People who say, "I see what you mean. Do you see what I'm saying? How does this look to you? Let's run it up the flagpole and salute it," are probably visual processors. People who say, "That doesn't feel too good to me. That doesn't feel right," are obviously feeling people. Auditory people will say, "That doesn't sound right to me." We get cues; being aware of them will make the processing style apparent to us.

We need to make sure that the areas that are not our forte are covered. It doesn't take long—half an hour or an hour at the most with someone who is

an expert in the field is enough to convey the idea. I watched one restaurant grow from failure to success primarily by changing the music in the background from loud funky country to soft baroque. The soft baroque brought in high-paying customers and a classy crowd. The other music had kept customers away, even though the place had mesquite-broiled steaks.

People want to relax at dinner. They want to have tablecloths, cloth napkins, appropriate music, and the right lighting. Bright fluorescent lights and primary colors may be great for a breakfast diner, but they will kill dinner business. I wonder why that's not obvious to people. What lady's makeup looks good in glaring fluorescent light? Although the fast-food chains would seem to belie it, people really want dignity in their lives. They will reward us and appreciate us for supplying it or providing the means of achieving it.

Presentation is very important to a lot of people. It may not be to us; however, for many people it makes all the difference. Again, going back to the restaurant business as an example, the most successful restaurant in town for dinner used a large plate. They put on lots and lots of vegetables, lots of potatoes, and lots of garnish. For the same price as a similar restaurant in town, it looked like you were getting a huge amount of food and likely more than you could eat. The other restaurant used the same size plates as they did at lunch. There was a tiny sprig of parsley, a slice of radish, and a begrudging little slice of tomato. When you'd look at what was practically the same dinner, you'd doubt that there was going to be enough there to satisfy your appetite. As a consequence, one restaurant seemed overpriced and the other seemed underpriced. I'm sure that the cost to the successful restaurant was only a few cents.

Whatever we present, we must make sure that it's presented in the best possible style with regard to all the sensory modalities, and that it pleases as many of them as we possibly can. It's worth the extra trouble. Aside from the aforementioned sensory modalities, a high percentage of the populace rank comfort very high on their lists. When we go to the nearest Walmart, one of the most successful enterprises in America, we'll notice not only that it is a success because it pushes good quality at a low price, availability, and convenience, but the restrooms are available near the entrance. There is a greeter by the door who smiles at customers and asks if she can be of any help. There is a place to sit down, order a snack at a table, and rest one's weary feet.

I have walked out of countless stores for the simple reason that they did not have a chair where I could sit down. Many people think things over and make up their minds only when they're sitting down.

In a men's store, for instance, the man will shop around, look at various suits, and compare prices in his mind. If you were to watch him in the store, you might wonder, *What is he looking for here?* He's looking for a place to sit down and think it over. He has to decide. If there isn't a place for him to sit down, the sales clerk cannot close the sale. The customer's unable to reach a conclusion under the surroundings in that store. Add to that some hard rock music in the background to throw his brain out of balance, and the result is that he stammers out to the clerk, "I'll think about it. I'll be back later." And he leaves the store.

In department stores where we see endless couples, it's obvious that the price of the purchase is going to come from the main breadwinner of the family. Despite today's world of higher female employment, this may still be the man's earnings. While the woman of the house is shopping for housewares or clothes for the kids, what is there left for the man to do other than checking out the tool counter? There's no place to just plain sit down in a corner, read a magazine, or go to the restroom.

He starts jerking at her arm, "Come on, Lorraine, let's go." She tells her friends, "Oh, George is so impatient." George is not impatient. His varicose veins are bothering him. His feet hurt. He's got a problem with his knees. He's got to go to the bathroom. He needs a cup of coffee. He wants a chance to think about it. He wants a place to get away from all the music and confusion. He's told there's no place to sit. There's no place to have a cup of coffee, and the men's room is always on the sixth floor in the rear next to tapestries. The men who control big bucks are typically middle-aged men. Taking the elevator or five escalators up to the sixth floor when they already have prostate trouble is sure to chase them out of the store in a hurry.

The fact that some businesses survive despite the fact that they violate all the rules doesn't prove anything at all—people go there because they have to go there. Customers hate being forced into boredom and discomfort, and they resent the lack of convenience. How important is the restroom? Plenty.

There was a small health-food store on Long Island that became a great success, to everyone's amazement. The secret of the owner's success was one simple thing: She enlarged the ladies' room. In it she provided a semi-

enclosed comfortable area with carpet and a shelf with a rail around it so that mothers could change their babies' diapers. Soon all the mothers around heard about this place and went shopping there because the place "cares about mothers." They paid $3 for a box of organic oatmeal that they could have gotten for roughly a third of the price at the supermarket, and they were happy to do it.

The only thing that the store did differently was exhibit genuine thoughtfulness and care. There was a small play area for the older kids with various toys in it. If kids are bored, they'll pull at their mothers' clothes and whine, "Let's go, Mom, I'm bored." She'll then skip a couple of purchases she otherwise would have made. Provision for comfort is, therefore, a part of being heart-hearted.

Step 5: To check out if we are coming from ABC rather than A→ B→ C, we need to ask ourselves how much of our success is going to come from attraction and how much is going to come from promotion. Keep in mind that promotion with aggressive, forceful, outgoing marketing and sales pitches is all very outer directed and costs money, takes time and energy, and is expensive. It is not that those strategies don't bring results, but the cost of them has to be taken into account. Attraction, on the other hand, takes no time, energy, effort, or money. It is not in the world of A→ B→ C; rather, it is in the world of ABC. What in the promotion of our product, business, idea, or profession is going to have pulling power and win for us effortlessly by the sheer power of attraction?

Promotion is coming from force. The rule of the universe is that force meets with counterforce. Persuasion meets with sales resistance. Repetition leads to boredom. The more money we spend on promotion, the more we're going to have to raise our price. Hence, we eventually create a price-resistance ceiling and narrow the gap between our product and that of our competitor.

What attracts, promotes, and builds our success without any time, energy, or effort? *Our reputation.* Not a fake image that we hire some marketing company to fabricate, but the genuineness of our endeavor, which shines forth and is evident to everyone in everything we do. The ABC that we hold in mind is the magnet that has the pulling power. It doesn't cost us anything. If we have a good reputation in the industry, headhunters will come looking for us to pave our way for better offers.

Did it ever dawn on us that the top-notch experts in the world never advertise? As a matter of fact, their telephone numbers are not even listed in any directory. They're already loaded to the gills with clients, prospects, customers, patients, board members, honors, and titles. They need more business like a hole in the head.

I know what I'm talking about here. Not only among people I've counseled and patients I've treated in the business for which I've been a consultant, but in my own personal life, I've made many millions without ever spending one nickel on advertising or promotion or self-advancement in any way whatsoever. If we're doing a good job, people will search us out. That doesn't mean we shouldn't let them know that we're there and what service we have available, what our specials are this week, and what our hours are—but to depend on promotion is imbalanced. It's an old axiom in business that a satisfied customer is our best advertisement. Everyone says, "Yes, I know that," and then proceeds to ignore it.

A good rule of thumb is to ask ourselves whether the temptation to take a certain shortcut is worth the risk of ruining our business. Let's take a little seemingly unimportant cutting-the-corner example of yesterday's doughnuts. At the close of the day we still have a dozen and a half doughnuts; the next day we put them in the glass case along with today's doughnuts. If instead we had said, "yesterday's doughnuts," with a sign that cut the price, we would sell them all and not take any risk to our business if the doughnuts weren't completely up to snuff. The customer wouldn't have any complaints because they were plainly marked "yesterday's doughnuts."

If we put them in the showcase and sell them as today's doughnuts, we may make an extra dollar. But when the customer complains to the family, "Hmm . . . there's something about these doughnuts. They're a disappointment. They're not the same as usual," we'll have ruined our reputation with one family. And that family has friends and relatives.

We must never take a shortcut that is going to impair our reputation. One way to ensure this is to always give our customers greater credit than we're willing to allow them ordinarily. If we assume that our customers know what's going on, then we'll be right. People "just know," even though they can't say what it is.

For example, I use to sell eggs. Not a lot; it was a small number. Even so, if I missed collecting an egg in the chicken coop and didn't discover it until the next day, I never put it in the box with the other eggs. I set it aside in the

refrigerator for myself. I knew that I could leave an egg in the chicken coop for a couple of days and it won't make any difference to its freshness. But the fact that it missed one day of refrigeration made a difference.

When we cut corners, everyone knows. They don't know how they know, but they know. Very often they're dead right. Now, I'm sure I could have gotten away for a short time putting older eggs in with the fresher ones. And then one day at breakfast some mother would be saying to her family, "I don't know; these Happy Chicken Eggery eggs somehow don't taste the same as they used to taste." Making an extra nickel is not worth losing a good customer.

Rationalizing and departing from quality originates from force in such quotes as, "What they don't know won't hurt them." That's true. What they don't know won't hurt them—but it sure will hurt us. They won't know it consciously; however, as I mentioned before, they do know it unconsciously.

There are lots of businesses that we won't deal with anymore. If asked why, we really wouldn't know the answer, other than it doesn't appeal to us anymore. "I don't know," we'd say, "I just never think of going there." Research is part of what we must use to uncover or discover exactly what about the business was of such a nature that our minds refused to even consider.

Step 6: Keep in mind that one of the greatest ingredients of success is people knowing that they can count on us in various ways. Such a simple thing as changing hours can lose all kinds of customers. I had a favorite little restaurant in town that I used to eat breakfast at several times a week. I also went every Thursday night for dinner because they had chicken and dumplings—it was all-you-can-eat for a reasonable price. The first crime they committed was when they stopped having chicken and dumplings. I resented it, so I quit going there on Thursday nights. The next crime they committed was when I went there on another evening for dinner, and there was a sign on the door that said: CLOSED AT 3 P.M. DURING JULY FOR SUMMER HOURS. "Well, the heck with it," I said. I didn't go back to that restaurant again until fall. I remember specifically, I went on a Tuesday night (notice how customers remember all the seemingly "trivial" details) only to find out that they were now closed on Tuesdays. I never went back again.

It's important to avoid all those little turnoffs—the answering machine that doesn't work, the impolite receptionist, the dirty carpet in the restaurant—and ask how available we are to provide what is needed in the world. I've seen so many businesses fold that are open weekdays only and close at 5 P.M. As everyone who has jobs and money works from nine until five, to whom do they expect to sell? Vacationers? Pensioners? That hoped-for customer of a bygone era? The unemployed? I used to counsel a lot of young doctors going into practice who came for advice on how to get established. I always told them, "Start by charging fees that people can afford and be available evenings and Saturdays."

How much is convenience worth to people? The answer is: plenty. The success of the whole convenience-store phenomenon is proof of that. People flock in and pay 25, 50, or even 100 percent more for the same item—they are willing to pay for convenience. Long lines at the checkout counter are the fastest way in today's world to ruin a business. How much do these clerks make an hour anyway? The cash registers are sitting there with a sign that says: THIS COUNTER CLOSED, and the irate and annoyed customers are leaving by the droves. Who cares if it's cheaper if we have to wait 25 minutes in the checkout line?

It takes time to cash a check in the store by the time we show a driver's license, an ID card, a bank card, give a phone number, and fish out a discount card. In the meantime ten cash customers are standing in line. The simple expedient of providing a separate line for people with check-cashing problems would be useful. If the airlines would do that with problem passengers too, it would be helpful to everyone.

If one wants to change a ticket, there should be a counter that says: TICKET CHANGES. How often have we stood in line with 20 other passengers, while one person who has a big problem blocks the whole line as the clock ticks closer and closer to departure time? Ignoring customers' comfort and convenience is very costly. The fact that these places are still in business or already making a million doesn't mean anything. It isn't the money they're making that's impressive. It's the money they're *not* making that matters.

A well-established career or business of integrity automatically expands and increases by the sheer quality of its own excellence and nothing else. If that's not happening in our lives, then it's time to examine the ABC instead of the A→ B→ C.

How many times do we become irate at the product and say to ourselves, "Whoever manufactured this should be forced to open it, wear it, or use it"? We get that little package home and then attempt to open it—we tear at it or rip at it, to no avail. Doesn't that manufacturer think that anybody opens or uses this product? We go to hang a coat on the hanger and it falls off onto the ground because the wire is so thin and soft. Or we use a flyswatter and the handle bends on the first swat.

Step 7: Remember that we only have one customer. We can't make a mistake if we keep in mind the basic rule that we have only one customer to serve and please, and that one customer's name is *human nature.* No matter who they may be on the outside, it's the same customer inside of everyone. It's easy to understand our customer—all we have to do is ask what qualities we ourselves look for in a product. Notice that the word is *qualities.* It is that for which we always look. No price will sell it to us if it doesn't have the qualities that we're looking for.

In this area we have to watch our minds' tendency to pander to the weakness in people's character. If we cater to it, we may make a profit and even survive quite well; however, we will never be a success. To not collude with that which is distasteful or corrupt is not being a Goody Two-shoes; it's being realistic. Can we fool the universe? The answer that we get from the science of kinesiology is no. Even if people have no conscious knowledge of the facts, when we test complete strangers with no knowledge at all on the subject, we find that if they focus on something where integrity is absent, they will grow weak when a muscle is tested.

The muscle testing response is a simple "yes" or "not yes" (no) in response to a specific stimulus. It is usually done by the subject holding out an extended arm and the tester pressing down on the wrist of the extended arm, using two fingers and light pressure. The tester holds in mind an image unknown to the test subject and states, "The image I am holding in mind is positive [or true]." Upon direction, the test subject then resists the downward pressure on the wrist. If the tester holds a positive image (such as of Jesus Christ, Mother Teresa, Abraham Lincoln, and the like), the test subject's arm muscle will go strong. If the tester holds a false statement or a negative image in mind (such as of Osama bin Laden, Adolf Hitler, and so on), the arm will go weak. Inasmuch as the test subject does not know what the tester has in mind, the results are not influenced by personal beliefs.

(For a thorough explanation of this process, please see any of my books, such as *Letting Go* or *Power vs. Force.*)

Again, everything in the universe is connected with everything else. When we first get that, we will be a little paranoid for a while, but it will be a therapeutic paranoia. I'm sure if someone manufactured a "disembowelment doll," there would be plenty of strange people out there who would buy it, complete with hari-kari knife, lifelike guts, electronic scream, and plastic blood ooze. Someone would also profit from it. This world has no end of terrible markets—I'm sure one could sell suicide kits complete with potassium cyanide, arsenic, sleeping pills, a pre-knotted rope, and a shotgun that fires only once. The costs to the panderer to such tastes, however, are enormous. They would be invisible to themselves, but quite visible to everyone else.

What I've been describing is not human nature, but *inhuman* nature. We become contaminated by that which we touch. We fool ourselves if we think that we can cater to that which is weak without becoming weakened ourselves. Seeing what a thing really is requires examination not from a cross-sectional perspective but longitudinally. What is the cost over a period of time?

In cross section, those who are violating human decency and seem to be profiting from it may look good for the moment. Yet when we study their lives in detail longitudinally, the devastation is staggering to comprehend. Do we conquer a thing by opposing it? No. The way we conquer it is to grow and move away from it. When it becomes clear that something in our lives is antilife, immature, or superficial, it's really disguised vanity. When we discover that there's no love or goodwill in it, should we feel guilty about it, punish ourselves, or become reformers? No. The resolution is maturity and wisdom. As we become more conscious and aware, killing ducks won't appeal to us anymore; we'll switch to skeet. We'll remember that birds that fly in the air in a V formation and quack are trying to make it south so that they can survive and raise a new flock for next year.

I thought I'd mention "squirrel season" in passing here as well. One time I was up in a small town not far from where I live. I said to a local shopkeeper, "Where is everyone?"

"Well," he said, "squirrel season opens today." I'd never heard of squirrel season and about dropped my teeth. Apparently, the story here is that all those he-men had run out of stuff to kill. I guess they shot up all the bears,

mountain lions, elk, moose, buffalo, deer, sheep, javelina, porcupines, beavers, foxes, mustangs, swans, ducks, pigeons, doves, and anything else that moved. Now they were down to the squirrels. When I thought of what a high-powered rifle or shotgun could do to a squirrel, it blew me away. The sheer grotesqueness of it all grabbed me like gallows humor.

Picture this little squirrel sitting up on a limb of a tree, chewing away on an acorn in its little paws, and here comes Mr. Macho Hunter. He's probably suffering from some neurotic problem that would drive him to blast away at this little bit of fur up there, all aquiver with fear and excitement. Having killed all the eagles, hawks, osprey, whistling swans, and raccoons, these people are down to slaughtering itty-bitty squirrels? Can anyone believe it? Once the squirrels are all blasted away and have gone the way of the other game, I guess it will be chipmunk season. After those tiny pieces of fur get hit by those high-powered rifles, what is there left but a splatter? There isn't even a trophy to take home and mount on the den wall. Can you imagine a mounted squirrel's head on the wall? "Yep, blew that one away in Montana. It gave me quite a run there for a while."

If people like to hunt I guess there's nothing wrong with that, as long as they know what to hunt. There are countless coral and rattlesnakes out there; India is full of cobras that kill many people every year. There are all kinds of scorpions that will kill people. There are black mambas and black widow spiders. Cities are full of rats, which carry fleas that carry the plague. I said to one of these hunters one day, something along the lines of, "Why don't you go out there and turn over that old lumber and those rocks and kill the scorpions out there?" He was scared to death—killing scorpions would take courage. I don't know how much courage it takes to kill a squirrel, but it can't really be much.

What is the cost to the person who takes life willfully for a momentary thrill? In the long-term cases I've studied, the cost to the person is enormous. The price is really devastating to them. None of these people have any real personal power or magnetism. They don't have the power to transform the situation simply by *being* who they are. People who are coming from power have the capacity to transform the situation merely by their presence. It's just the fact that they are there, that they are part of it that makes all the difference.

When we've owned power, it's not what we have and it's not what we do that counts. It's who we are. It's what we become. Power is greatness.

Greatness is stature. Stature is presence. Presence comes from the ABC that we own within ourselves. It can't be purchased. It can't even be earned. The world acknowledges its presence just because it "is."

Step 8: Decide on what quality we intend to serve in others, and be careful. What we serve in others is exactly what we will bring out in ourselves. I've already given quite a few examples of this, but let's go into it in greater detail.

We pull to us that which we serve, and it is impossible to serve two masters. We cannot become strong by catering to human weakness. We become strong by supporting strength. We become dynamic when we support the aliveness of others. We become great when we support the greatness of others. We become beautiful when we support the beauty of life. If we are truly coming from the heart, we don't have to worry about success. The world will love us, be loyal to us, support us, and forgive us all kinds of mistakes. If we treat all of our customers like royalty, surprisingly we will find ourselves living a rather royal life.

As we support all of the human qualities that were mentioned: greatness, valor, courage, beauty, truth, honesty, integrity, good health, education, and the like, we will bring forth the same qualities in ourselves. The converse is also true. Few people realize it, but who we are inspires others.

For example, I don't remember now a single present that anybody in the family gave me as a child. I remember opening presents every Christmas and birthday, but strangely I don't remember any "thing" that they gave me. I remember that I adored my grandparents for who they were to me, not what they did for me. In other words, it wasn't my grandfather taking me fishing that was important—it was his lovingness in taking me fishing and probably taking me around to show me off to his friends. What I remember was his pride in me.

It is now quoted widely and said sadly that the problem with our current world is that it lacks heroes. Yet heroes are not missing. Rather, what is absent is the capacity to see the heroes that are all over the place. The inability to see them is because people have confused hero with heroics or that which is impressive. There are heroes everywhere. There is greatness to be seen. We just need to know where to find it.

To demonstrate this, let's look at one of the personages of greatness of our own time. Mother Teresa was one of the all-time success stories: Here

was a little 90-pound lady who spent no money on advertisement, market strategies, or promotion; had no sales crew, no Madison Avenue image makers, and no speechwriters; yet she had more power in one finger than anyone can even imagine. All she had to do was wiggle her little finger and she raised millions. Throngs followed her. People would travel thousands of miles to stand in the sun or rain for hours, on tired and aching feet, to catch a glimpse of her.

What was this lady's magic? Was it because she was a celebrity? Well, that's the A→ B→ C of it all. No. People hoped for a glimpse of her so that they could experience her ABC. What they wanted to experience was her "presence." Not a bit of advertising, marketing, or image making, and yet endless books have been written about her. She had millions of followers. She was a winner of the Nobel Prize. She was internationally acclaimed as one of the greats of our time.

From where did the greatness and power arise in Mother Teresa? They arose because she addressed the loftiness and the most noble and great qualities within human nature: unconditional love and nonjudgmental compassion. She exhibited the heart of all hearts, although small, wizened, and hunched over, with no money or position of her own. There was a long waiting list to join her. As a matter of fact, people had to go through an eight-year period of trial, tests, and hard work in service to see if they even qualified to join her organization.

The lady really had to have something, didn't she? Obviously, she was on the level of a master. She had outclassed everyone. So by what virtue did that happen? By charity? There are a lot of people in the world who are charitable, and there are plenty of charities. By dogooderism? No. There are lots of professional do-gooders. They don't win Nobel Prizes. By her kindness? No. There are many kind people in the world. Why did she stand head and shoulders above them all? It was because her alignment, commitment, dedication, and personal sacrifices reached a level that can only be described as devotion.

When one dedicates one's life to the carrying out of the principle of universal truth, that person becomes magnetic. They develop the power of attraction. What they have and what they do are secondary to what they are. There are kings of the world and there are king-makers. We know it's a truism that the most successful people don't even strive for success. They

strive for some other quality altogether. It is that quality, which the world acknowledges and brings them, that we term *success*.

What was it that Mother Teresa acknowledged in others, and by so doing magnificently brought forth for all of us to see in her? When she ministered to the poor and the sick and the dying in the streets of Calcutta, was she trying to save them from death? Was she trying to raise funds for the poor? No. What she ministered to and acknowledged was the intrinsic truth of human dignity, worth, value, nobility, and greatness. Those qualities are intrinsic in every human being, no matter how abysmal their external life situation may seem to be.

Mother Teresa acknowledged for them that which they had not acknowledged in themselves. Consequently, she acted like a mirror to them. By looking at her, they saw back the reflection of that which they had denied—the grandeur of the existence of their own beingness. Even the lowliest of the low deserve the respect of the recognition of the intrinsic dignity of just being human. Sharing the human experience is transformative. Having seen this within themselves, having witnessed it, and having known the truth of it by seeing its reflection in her eyes, they died with a smile on their faces in a state of beatitude. That's power. That's impressive. That's awesome.

If we look back we'll see that many times we went to a party or an event because a certain person was going to be there. Notice that the reason we went is because that person was going to just "be" there—not to give anything away, not to do anything, just be there. We want to meet such people because they have some quality that we hope to acquire. As we become a true success, people will want us to be at their parties; it will make a difference to the event because we will be there. After a while people want us to be on their board of directors. They want us to be on their letterhead. They want us to be on their committees. They want us to be a member of their organizations. They want us to write a foreword for their books. They want a blurb for the jacket. They want our autographs. They want people to take their picture standing next to us.

Success may or may not bring celebrity status. It depends on the arena of the venture and our choices about the matter. Regardless of what the world reflects back, our success will always remain an inner matter, which is experienced solely within us. The best the world can do, really, is to celebrate it.

Step 9: Never forget that the way to be a success is by sharing it with others. By not sharing our success with others, we deprive them of their motivation to support our success. If by acknowledgment we give recognition to the importance of the part they've played in our success, they will all join us in supporting and celebrating it. The way to make a lifelong enemy is to have someone contribute to our lives and refuse to acknowledge it. So many people do this with their spouses and fail to acknowledge the part that their inspiration played in the achieving of that success.

Businesses are often problematic because the owners refuse to share their success with the employees, much less with the customers in any way. The employees are on an hourly wage, mostly hired locally by an impersonal distant corporation. It sure feels like that when we go there. They couldn't care less. They're going to make the same amount of money whether they knock their brains out or not, and they know it. The motivation has been zeroed out. The basis for human endeavor has been removed. They have been denied dignity and worth as individuals. Such businesses have gotten what they paid for, which is nothing. They got mechanical, emotionless, going-through-the-motions employees. Mechanical food is served by mechanical people in mechanical surroundings in a lackluster manner for a price. Although it is supposedly cheap, it is really very expensive when we compare what we get for our dollars.

The efficiency experts and computers have really had their day, successfully dehumanizing the whole experience. The level of economy in such establishments reaches the chintzy, to the point that we have to ask for a plastic spoon from behind the counter. The employee turnover rate is very high—every time we go there, new faces are behind the counter. What is the cost of all this chintzy economy? It is staggering to calculate.

By contrast, when I went into Bashas' supermarket I saw the same smiling employees, year after year. And up over the manager's counter, there was an award plaque. Surprisingly, what did the award plaque say? It was the annual award to the "friendliest employee." The award did not go to the employee with the biggest sales, but to the friendliest. Isn't that amazing?

I looked at the store manager as I asked for a refund to return some merchandise. He was as friendly as could be. He gave me my money on the spot, no questions asked. I offered to put the merchandise back on the shelf,

and he said, “No, no, I’ll do it.” I looked at the cashiers and they all looked friendly. They were friendly year after year. Then I began to look at the customers at the checkout counters, and there I saw the most amazing thing. They seemed to be the friendliest customers in the world. The manager was friendly; the employees were friendly; the cashiers were friendly; and presto, friendly customers. Customers were smiling and laughing with the cashiers. Sitting in the front of the market at little tables chatting away were older people, having their afternoon club meeting there, and they were obviously friendly too.

Some people will go to a city like New York and complain about how terrible it was, how rude everyone was, how unfriendly and cold people were, and how they couldn’t wait to get out of there. Other people will say that it’s the friendliest town they ever visited. Which is true? I always thought that New York City was like a big small town, in that every neighborhood is like a different little community.

People love it when we’re friendly with them, instantly sensing our intentions. How could a person possibly be lonely if they’re friendly? If we talk to every cab driver, waitress, and person we encounter on the street, no matter where we go, as though they were old friends, how could we be lonely? In the big city they don’t delay their responses. They have too much street savvy. In the press of the multitudes they have no time to waste with pretense. Consequently, there’s no time delay and people are instantly friendly.

People are sick and tired of being manipulated, pressured, sold, used in a thousand ways, and having others try to impress them. When they sense our motives—a non-needy friendliness that doesn’t want anything from them—they’re so relieved that they drop their guard and instantly start to jabber. The problem isn’t loneliness; the problem is getting people to be quiet. People are just dying for someone to be truly friendly with them. When I was a kid, one of my grandmothers always used to say, “Beauty is as beauty does.” What she meant by that mystified me for years, and then I understood exactly what she meant.

How long does it take to become a success? The answer is: the blink of an eye. It takes exactly one second. The second we decide to “be” a certain way, we’ve got it already. It’s not “out there.” It’s not what we have. It’s not even what we do. Doing only contributes and having only embellishes. It’s what we are that creates success. To decide to be a certain way is all that’s

required. No master's degree, diplomas, correspondence courses, boring lectures, or workshops are necessary.

Once we've decided to be a certain way, we take on a new importance and significance to people. Whether we're in their lives or not makes a difference to them. Whether we're going to be at their parties or not makes a difference to them. People are proud to work for us. They start to act like it's an honor to know us. Positive human qualities are contagious. People are like tuning forks in a way—the natural human tendency is like a tuning fork to sympathetically pick up the hum of whatever note to which we vibrate.

WHEN YOU GOTTA GO, YOU GOTTA GO . . .

If we get the primary concept of this chapter, our basic success in this world is guaranteed, let me assure you. As I keep repeating over and over, *there is no competition.* Competition doesn't even exist in the world of the very successful. On the level of incompetence, ineptitude, mediocrity, and total sloppiness, however, there is enormous competition. What most people are talking about when they talk about competition is the whole realm of the absurd.

There are two basic characteristics of human nature, which we can turn into assets instead of liabilities: impatience and low frustration threshold. We can count on these to work for us once we include them in our understanding of how to effectively operate in this world. Yet for most businesses, these are big obstacles—they are some of their biggest excuses to blame the customers or clients instead of their own inadequacy. We'll look at a few examples, primarily to bring similar experiences up in our minds so that we can understand the importance of this issue.

On any given day the following scenario can take place a dozen times or more in our lives either at home or in business: We call a company and are put on hold (why don't they have a spillover line?). The incompetent operator, who is probably earning minimum wage, manages to disconnect us. We have to call back until we finally get properly connected. By now we're aggravated as we sit and wait. The person with whom we finally connect knows practically nothing about the business. Many companies feel that an operator is just an operator. They don't realize that the operator is

the key to their success—that person's whole attitude spells success or failure.

After ordering the merchandise with our credit card hotly in hand, they inform us they don't take that particular credit card. Whatever we want is out of stock or has been back-ordered. Next, they give us a hard time about paying for it. If it's a small item and we would like it shipped UPS with the bill enclosed, they inform us that we have to apply for credit. Now inasmuch as this is a little fly-by-night company and we've been worth quite a bit in the business world for something like 40 or 50 years, it seems like they should have their own access to credit bureaus, and without saying anything—simply bring up on the computer whether we're good for it or not. Apparently they want to save the cost of this credit service. By offending customers they lose more money than if they were paying a monthly service for automatic computerized credit checks.

After we get over these hurdles, we now wait for the merchandise or the service, as there's no confirmation provided. When the merchandise doesn't arrive, no explanation is given. Instead, there are days or weeks of silence. If it involves a workman, it is apparently a rule of their trade to tell us that they will be there on Tuesday, finish up on Wednesday, and then not show up until the next week, if at all. Or they mysteriously leave in the middle of the job without telling us when they will be back. This standard must be the rule of many workmen: to leave the job when it is 95 percent complete so that we go crazy trying to handle the last 5 percent ourselves. A missing nut, bolt, screw, key, a touchup of just the right color, or whatever it takes to "finish" the job is left undone. The failure in completion manages to aggravate the customers and causes them to either consciously or unconsciously delay paying the final bill.

If it's a restaurant, the menu is old and somewhat stained; it's the same menu they've had for years. It's as though they've never learned to cook anything else in the meantime. Everyone is interested in their own convenience instead of ours.

To make this understanding of the principle work for us, hold in mind a customer who has to go to the bathroom. Picture what it would be like to call our company, business, or office, or to apply for our services or product. Picture that the customer on the other end of the line has to go bad: They do not want to be put on hold and wait. They do not want to be disconnected. They do not want to talk to someone who doesn't know

anything about the company or the product. They do not want to walk into a store and ask about merchandise and have the clerk act as though they've never heard of it. They do not want to be interrupted when they are right in the middle of arranging a purchase. They do not want the employee to take a phone call or disappear on some other errand.

People do not want to enter these impersonal, giant stores, supermarkets, and discount warehouses and walk around trying to hunt for the merchandise themselves. Why should it take ten minutes to locate the merchandise when they could, like Walmart does, have a greeter at the door who immediately answers their questions and tells them where what they want is located, or if they're out of it, or if they have a special or sale? Why not have someone greet them as though they're glad to see them?

It would also be nice if the greeter inquired if it's their first visit to the store. If so, tell them *where the restrooms are located*. How hard is it to understand that everyone wants to know this? Also, everyone would like to know where they can find a cozy corner to have a cup of coffee, make a phone call, look up something, or rest their feet while they're shopping.

Besides these considerations, every customer's feet hurt. I'm thinking about a very busy printer where the interruptions were constant for whomever they were dealing with in the shop. By the time someone ordered a new letterhead or flyer, very often an hour and a half had passed. Many people got aggravated and walked out, after standing on their feet for an hour and a half waiting for the employees to stop their endless interruptions, phone calls, messages, personal conversations, and mysterious distractions by things that should have been handled yesterday.

Customers may have other ailments that are aggravating them. We must be responsive to the fact that people need to use the restroom, their feet hurt, and they may have other health issues bothering them.

For instant success, all we have to do is treat all of our customers as though those three things were true and we'll be absolutely amazed by the response. Everyone's in a hurry. We need to understand that fact. Nobody cares that our business is very busy today, or that our employees are on vacation, or that a prime employee is sick. These are all things that should've been handled in advance.

Every employee has to be covered by a backup person. We can keep retired people on call, for instance. They can only make so much a month and still collect their Social Security. They're sitting home watching

television anyway and can certainly jump into the breach. Many of them have had many years of business experience.

There is no excuse for incompetence. It's very simple to picture ourselves as the customer, imagining every snag that could occur and figuring out how to cover it. One big office I had in Manhasset, New York, became increasingly busy due to some worldwide publicity. Instead of putting people on hold—many of whom were calling from out of town, out of state, and even out of the country—we kept adding telephone lines. Finally we ended up with ten incoming lines, all with spillover circuits. If there weren't enough secretaries, we hired more. When my office got really busy, I had up to 12 secretaries.

If we need more assistance, we should hire some. If we need better employee motivation, we can give them a percentage of the profit, quotas, or incentives. If they don't become excited about our business, we need to fire them. The most expensive luxury in the world is a lousy employee. We can't afford them. I hear people crowing about how little they paid to get someone. It makes me cry inside because they're going to get exactly what they paid for. Ineptitude comes cheap.

Just think how amazing it would be if we call the big company, especially if we're a potentially good customer, and are informed on our initial contact that we have been assigned a representative with this company. They are going to see to it that we get connected with the right people, that we get the correct information, that we get the best prices, that everything is followed appropriately, and that we are satisfied. They will ensure that the billing, shipping, and instructions are accurate, and they're going to call us back and follow up if there should be any change of circumstances we should know about. Someone tells us, "You are my personal customer and I'm responsible for you. You are now one of my clients." By using this technique, people are moved up from clerks to salespeople. Salespeople then get moved to sales representatives, and then account executives.

By doing this the company will quickly find out who their most valuable employees are. They will develop a loyal following and people will start to ask for them. We know ourselves if we have a favorite waiter at a restaurant, we really want to sit at his table. He knows what we want. He remembers our names. He's attentive. He's courteous. He brings the bill

promptly so that we're not late to the movie. Everyone wants to feel connected and familiar. Everyone is sick of impersonality.

Most businesses don't realize it, but the only reason people shop with them is because of price, or availability, or they're the only one there. I'm thinking of a local pizza place, which stayed in business simply because it was the only pizza shop for miles. The food was lousy. The service was terrible. If we called and asked for a pizza to be ready at six o'clock, when we got there at six, he hadn't made it yet. He gave the excuse that he had too many orders. Who cares about his orders? Get an assistant. Get a faster oven. That's his problem, not the customers'.

So much time is spent on competitive pricing, as though that is the only element that counts with people. What I've found from experience is that people will pay almost any price for service, for status, and for getting the feeling that they are someone special. How many times have we dealt with a company for years and years and spent many thousands of dollars, and the next time we call them it's like they've never heard of us? The total impersonality is problematic. We practically helped keep them in business all these years, and they don't know us from Adam. Isn't that rude? Isn't that stupid? Isn't that infuriating? Isn't that insulting?

In my view, the only function of advertising is to make people aware of a new product or a change in the circumstances of an established business. Once this is accomplished, the need to continue to advertise indicates a failure to follow the simplest rules of success. If our business does not double spontaneously by sheer word of mouth and good reputation, we have to make up for the lack by spending big bucks on advertising strategies. What a waste of time and money all that is! The basic rules are: there is never any reason or excuse for losing a customer, nor is there a reason or excuse for every single customer not to bring in another new one.

How many times have we skipped going into certain stores because we know that there's going to be a long line at the checkout counter? Can we think of any reason to justify this business killer? For as much as the clerks are getting paid a pittance per hour, and one clerk in one hour can process thousands of dollars' worth of products, can we think of one single thing that is more idiotic? That is the whole basis for the proliferation of convenience stores: the idea that people want half a dozen items and don't want to stand in line forever.

There needs to be special lines for people who have to exchange merchandise or cash personal checks—and, therefore, come up with all kinds of ID, which they tend to hunt through their billfold or purse to find—get credit-card approvals, and all the other nuisances of everyday life. How would this grab us if we really have somewhere else to go?

We walk into the restaurant and the hostess seats us at a table, which we could have done ourselves. She hands us a menu that we could have picked up ourselves, and seats us at a table we would not have picked in the first place. She then smiles sweetly, departs, and totally ignores us, honestly taking no interest in us whatsoever. She never checks back to see whether or not someone is taking care of us. Instead we get to sit there wondering whether anybody knows that we're there. Finally, the busboy arrives and brings us water. Unless we're dying of thirst, who cares about that? Then everyone disappears for a period of time. We signal frantically to try to get attention, as we notice that *there is no one in charge.*

That is the big principle. There is no one in an overall, supervisory, caring position to determine whether our needs are taken care of. Although the waitstaff is supposed to take care of this, their attitude is usually perfunctory, isn't it? They have a duty to perform, and they perform it. As far as we, as people, are concerned, they haven't the slightest interest. This then, is the last rule, which we will add to the previous ones.

Let's review them all:

Rules for Success:

1. Everyone has to go to the bathroom.
2. Everyone's feet hurt.
3. Everyone has other things bothering them.
4. Everyone's lost and wants someone to connect with them, to guide them, and to be there in person in this experience.
5. Everyone's hungry.

People leave businesses in droves for the above reasons. How many times are we shopping at a department store and need to use the restroom, even though we'd like to buy something else? They tell us that it's on the sixth floor and we have to go up on the escalator or wait for the elevator, and we say, "Oh, the heck with it." We turn around and go out to McGinty's Bar and Grill and order a soda, or a beer, or whatever, just so we can use theirs. How many times are we in the middle of what could be a very major shopping expedition and want a cup of coffee or a doughnut or something to hold us over until the next meal? We start to get faint with hunger. As we look around, the prospects of anything to eat are dim. Our basic instincts drive us out of the store. When I think back, I can think of untold thousands of dollars that I *did not* spend at a multitude of businesses.

Not having a single chair for customers to sit on is enough to drive many people out of a store. The entry greeting into almost any business should handle all the aforementioned basic human requirements. Even when we go into a new restaurant, they should ask, "Have you been here before?" If not, they should inform us that the restrooms are to the rear, the bar is to the left, and the fast-service tables are over in that section.

Isn't that the most amazing idea, and isn't it worth money right there? Did anyone ever think of having a fast-service area in their restaurant, business, or enterprise, whatever it might be? Does it never dawn on them that people's appointments are very pressing and important, just as important as the owners' time is to them?

Some businesses treat customers and patients as though a need for haste is the character defect of the customer. Little do they realize the many physical issues (some of which we have gone over in this chapter) that could be bothering a person, who may also feel lost and confused and have a dental appointment in exactly 42 minutes. Or they have to see their psychiatrist, who is going to charge them whether they show up or not. Or they have to pick up the car before the garage closes. They have to handle other important engagements or meet people at 2 P.M.

The public's attitude is not arbitrarily being testy. Rather, it is reflecting busyness, an intensity of life, and a multitude of demands that are on everyone.

So think about what a simple yet great idea this is. People who want to make the start of the movie or who have engagements later can sit in the

fast-service section. The menu there doesn't have to be as elaborate. It's obvious that they can't wait for a fancy dish if they're in a hurry.

Lacking a fast section, the menu could be marked with asterisks to indicate fast-service items. After all, they didn't just start cooking the turkey when we put in our order. Isn't that turkey already cooked and kept warm, ready to be sliced up on an instant's notice? How long should it take to serve up a plate of sliced turkey, dressing, mashed potatoes, and peas? People can do it at home in 30 seconds. Why should it take 20 minutes in a restaurant?

This is true of any business. By trimming off the frills, it's possible to provide fast service no matter what the area of enterprise. Also, realize that people are willing to pay a premium for fast service. I'm thinking of the local printing shop, which has a 50 percent greater price for the same-day service, 40 percent for two-day service, 30 percent for three-day service, and 20 percent for four-day service. That way, customers who are not in a rush don't have to pay for those who are, and those who are in a rush have a means of achieving their ends without getting frustrated.

Part of the impatience that goes on in business is due to the huge profits that depend on time sensitivity. Thousands or millions of dollars can be waiting for the delivery of a certain item or a certain service.

There is probably nothing more outrageous in America than dealing with the United States Trademarks and Patent Office. It is possible to contact these people literally hundreds of times and have months go by without being able to get them on the telephone or get a response to electronic inquiries. We can't market our product without a registered trademark. In today's competitive business world, it certainly would be unwise to do that if we have a unique item—think of the millions of dollars corporations lose due to one such simple delay.

Many years ago I had the same problem on a personal business level with a corporation that had a red-hot idea and a market that was panting for it. I called the United States Trademark Office over 200 times without being able to get through to anyone. I wrote them 12 letters and sent telegrams, and finally called my U.S. Senator. After *three months* I still had not gotten either a patent or a trademark application form when this is all that had been requested. Just a form, please. It seemed a task any computer should have been set up to handle automatically. I am going to add another rule of success.

6. The customer has a lot riding on the outcome of our transaction.

This is a very important principle. We may not think it's important, but it is in the life of the customer. If we think back on our own transactions, we'll realize how important these things are. When we go to purchase something, it is not just for the fun of it. For instance, we're purchasing it because it's someone's birthday, and it's critical to have it by a certain day. We're purchasing it because our lives can't work without it. We're purchasing it because everything is leaking until we get that part. We're purchasing it because we cannot go ahead with the next major project until we have this essential service.

Incompetence is so rampant that we've become unconscious about it, because we're so used to it. Let's take the ordinary, simplest, most mundane experience: We call the local movie theater to find out what's playing there. The first thing that happens is we get a recorded message of someone who garbles English. The next thing the message does is tell us where the theater is located, which is not why we called. Plus, that should be the last piece of information, not the first. Then it tells us rapidly what is playing that day. Inasmuch as we never heard of the movie, we totally missed the name. It also uselessly tells us that it's playing in theater one, two, or three, all of which is of no interest either.

Having now delayed us, 90 seconds have gone by and we still don't really know what's playing or when. Finally, as it gets toward the end of the recording, after covering the kiddie matinees, which are of no interest, it finally gives us the evening adult production times. This was the first thing we wanted to know. It is very careful not to repeat the name of the movie, so in case we missed it, well, that's too bad. Nor would it go as far as spelling it. Often it will tell us what it's rated, but it will not tell us about the content or genre, such as, "This is a romantic comedy," or "This is a murder mystery." The owner somehow presumes that we are movie fans and know all about this business, including all of the current titles and stars. The tape then ends.

None of this is the information we want in the first place. There is no other number to call—even if there were, there's no person to answer that line anyway. On the tape, it never gives the exit time, so if we want to drop our family off at the movie, go to a meeting, and pick them up later, we

don’t know what time it ends. We just sort of wildly guess that it must be somewhere between an hour and a half and two hours.

As the afternoon progresses it becomes increasingly difficult to get the telephone line of any theater; routinely, one gets a busy signal. Apparently they cannot afford a spillover line with another recorded message. After trying to get the theater two or three times, we say the heck with it and go to a different theater. I’ve often felt like donating another answering machine, which costs all of $40 or something, to a theater so that when I call I don’t get put off by a busy signal and I can find what in the world is playing, seeing as I have to travel a few miles to get there.

In addition, where I lived, most of the first shows of the evening were over at about 9:20 to 9:30 P.M. All of the local restaurants closed at 9:00 P.M. When the movie crowd left the theater there was no place to go for dessert, coffee, or supper, or a place to go to sit and entertain their friends.

When I was a kid I used to go to camp in a little town in Wisconsin. They had one single movie run per week, every Saturday night at 7:00. The show went on once, and that was it for the week. There was a quick little ad that came on before the main feature that said, “After the movie, enjoy a soda at Johnson’s Drugstore.” Johnson’s Drugstore did a huge business—as a matter of fact, if I remember correctly, practically the entire movie audience went over to Johnson’s Drugstore. Johnson’s Drugstore did not use the excuse that they weren’t ready for such a crowd and have only one employee so everyone had to wait. Johnson’s Drugstore knew that after the movie there was a mob. So on Saturday nights, they had extra help.

When we got there, there were four or five clerks all waiting for us with their ice-creams scoops ready. All the tables were set with napkins and spoons. They didn’t tell us they were out of coffee. Instead, they made a big pot that was freshly brewed so that when we walked into the restaurant it smelled good. The owner himself was there to greet us and establish personal relationships.

That simple, commonsense, plain human decency and thoughtfulness made it as successful as it was. We could hardly wait all week to go to Johnson’s Drugstore on Saturday night. Because we knew we were going there, we saved up a list of all the items we wanted to buy and bought them all at Johnson’s Drugstore; as a result, they did a huge amount of business.

The owner never spent any money advertising Johnson’s Drug Store, other than a simple ad at the movies to tell us where he was and what

services he offered. But the minute we entered his establishment, we became a customer forever. People are starved for recognition and acknowledgment and to be treated with common human decency. The dehumanization of human enterprise has taken a deadly toll.

Customers who have demonstrated responsibility, especially over the long term, should get special consideration. They should be informed, in fact, that they get special consideration. There should be some reward for having paid their bills promptly for 38½ years! The impersonality of utility companies demonstrates this principle. It doesn't make any difference if we've been a customer of the phone company for 90 days or 50 years. Once the bill is 60 days overdue, we get an automatic computer printout that tells us we're going to be disconnected. Isn't that ridiculous on the face of it?

Certainly any customers who have paid their bills promptly for ten years rate that special Category A. After 20 years they ought to get special Category B. And after 30 years they should receive special Category C. In other words, the computer identifies that these customers are in special categories. It then goes to a personal representative who makes an inquiry. Ah, you just had a heart attack or got divorced, and the big check you deposited to cover this month's bill bounced? The customer representative gives them special preference and works something out for them so they can continue to be pleased, happy, and satisfied customers.

When we think of it, right on the surface it's obvious the customers have earned and deserved consideration. It's not something that we're giving them that is not due them. This brings us to the next important subject, which needs a chapter of its own.

THE TOP

Getting to the top and staying there is automatic once a few things have been realized. As I've mentioned several times, success is effortless. It happens exactly like a cork rising in water, and for the same reason. As we watch so many people exhausting themselves trying to achieve success, they are like someone flailing around in the water who doesn't know that the way to the top is to float. What floats is "up there." It is the fact that certain principles now have become automatic in our daily functioning, and these principles are what guarantee our success. It is not what we do, but the principles from which what we do originates.

One result of this is the critical recognition of the difference between what is important and what is not important, and between who is important and who is not important. By the word *important* here, we mean in the sense that it makes things work rather than in the moral, social, or status implication of the word. It is important because it's critical. What makes for success is that a certain principle is constantly operating for us 24 hours a day, even when we're not consciously expressing it.

To fully understand that statement, we have to understand a little bit about the science of advanced theoretical research and physics called "non-linear dynamics." Non-linear dynamics is, on one level, an attempt by the left brain to understand the right brain. The left brain works logically and sequentially: It works with symbols, numbers, language, and concepts; therefore, it works with that which is defined, labeled, and thereby limited. The right brain is, in a general way, best described as working with wholes,

abstractions, generalities, and with that which is inclusive rather than exclusive.

Consequently, the left brain is best compared to a digital computer and the right brain to an analog computer. The analog computer tells us how things are like each other, while the digital computer tells us how they're different. One cannot really work without the other. We cannot logically compare one thing to another until we first account for the things that we're evaluating within a class where comparisons make sense.

The science of non-linear dynamics is called "chaos theory." Chaos theory, in one sentence, could be described as trying to make sense out of that which does not appear to have any logic to it, and trying to discover the hidden order within that which looks disorderly. What is the inner order of that which looks confused? Until recently, there was thought to be no inner controlling pattern to daily weather changes. Non-linear-dynamic computer analyses have revealed through graphics that, on the contrary, there is an inner organizing principle. When these principles of what seem to be chaos and confusion are studied by advanced computer analyses, what results from the analyses are graphic designs—the pattern is called an "attractor." For our purposes, an attractor could be defined as the hidden, inner pattern and that which seems to have no sense or pattern or appears to be chaotic.

Once we understand the universe, we realize that nothing is accidental. Absolutely everything is related to absolutely everything else. If we don't think so, it is because we are not coming from a big enough perspective to see what that relationship is. We might look at a cloud of dust in the barn, for instance, and think that it's just a chaotic pattern. Non-linear-dynamic analysis of the pattern of the dust particles will reveal that there is a complete and total inner organization based on air currents, wind, temperature, molecular particles, atomic elements, attractions, and repulsions. The delineation of the inner, overall organizing pattern has to deal with picturing it by means of a computer, in the visible world of graphic design, often consisting of many curves and lines, which cannot be described in left-brain, linear, logical, sequential language.

A well-studied example of this phenomenon has been demonstrated with such a simple thing as a drop of water. According to mathematical analysis, the formation of the drop of water is predictable. It is based on the aperture, the surface tension of the water, temperature, and other variables; however, the exact moment in the sequence of moments when a specific drop forms

and falls from a dropper cannot be mathematically predicted. Although the conditions remain the same, the drops form themselves at an unpredictable rate. Despite mathematical analyses that have all the known factors, one cannot say with absolute certainty when the next drop will form. For instance, even if the last thousand drops have occurred every one-tenth of a second, and though all conditions remain the same, there is absolutely no guarantee that the next drop will occur in the next tenth of a second. In fact, it will surprise us and suddenly occur in a hundredth of a second. There is absolutely no plausible reason for this to happen, yet it happens constantly. This is pretty much the way life is, isn't it?

The unforeseen, the unpredictable, and the unexpected just happen, don't they? This is why the wily old fox who has been a survivor in this world never gives up the hunt. That unpredictable drop is the opening for the universe to come in with what people with another orientation toward life would call a miracle. The unforeseen, serendipity, good fortune, good luck —those are all names that people have created to explain this phenomenon. Primitive people attempted to finesse this out of the universe by rituals and sacrifices to the gods for intervention. This is the opening where the impossible becomes possible. This is precisely where things that the left brain is unfamiliar with become not only powerfully operative, but frankly determine the total outcome.

The reason why an itsy-bitsy little factor, which may seem like only one ten-thousandth of all of the other operating factors, is the very one that makes the difference is that this tiny fraction is focused on a critical balance point. If we look at a computer-graphic pattern of an attractor, we could compare it to the eddy currents in a stream as it enters into a pool. It's obvious when we throw some talcum powder on the surface of a stream where it enters the pool that we will see a swirling pattern. It's also obvious that if we place one reed in the pond where the water current is entering, the pattern of the talcum powder will be changed merely by the presence of that reed. The reed as we see it is not "doing anything." In fact, the only thing it is doing is just "being there." Advanced research has demonstrated that within all happenings within the universe there is a discernible pattern and organizing principle. In fact, if it were not for the organizing principle, no universe would even be possible.

The last thing we need to know is that there can be more than one attractor affecting the field. There may be an attractor within the other

attractors whose power is controlling the very pattern of the other attractors, who themselves are controlling all the factors operating within the visible world. In other words, our attractors are *organizing principles,* and these have different levels of power. We now have one of the secrets of the success of powerful people: Their entire lives are automatically and effortlessly organized by the complete and total alignment and commitment to very high and powerful principles. We now have the understanding of how it is that Mahatma Gandhi defeated the British Empire. It's very simple.

Mahatma Gandhi was totally activated and organized in everything he thought, did, felt, and expressed, by the universal principle of infinite power. Comparatively, the British Empire was coming from a limited principle of what was good only for the advantage of their own political aims; therefore, their attractor was overpowered by the attractor that was activating Mahatma Gandhi. What we saw in the world historically was merely the outer expression of the less powerful attractor having to conform to the inner power of a more powerful attractor.

We can now understand why there's so much power in a principle such as love. We know from our own human experiences that out of love we would do things and take risks that would be ridiculous from a logical viewpoint. We know, for instance, that one forgiving gesture can end a war of 30 years. Neither all the military power nor all the millions of dollars could accomplish that.

We know this in the matter of personal vendettas. We hate someone for a lifetime for something that we always held was very vicious and unfair of them to do. Then one day while we're out gardening, it suddenly strikes us how sad it was for that person to be so limited at the time. They had to come out of such fear to be that way. Suddenly, the compassion of understanding opens up a powerful attractor. We discover that the attractor that motivates the heart is a far more powerful attractor than the one that motivates the left-brain intellect.

In one split second the unresolvable is instantly resolved. The unpardonable is not only pardoned, but it is seen that there was nothing to pardon in the first place, except that the person was guilty of humanness. Once we own our own humanness, it is simple to forgive other people theirs. The more we do this, the more effortless it becomes, because we have not created so many obstacles to overcome.

The purpose in what appeared to be diversion now becomes quite clear: to demystify that which sounds mysterious, to make comprehensible that which would otherwise seem perhaps abstract and incomprehensible. What we're talking about is absolute reality. We are talking about pragmatism with a capital P. We're talking about the automatic pragmatism and practicality of the super successful people who automatically gravitate to the top by virtue of the fact that they are pulled there by the attractor, which dominates their consciousness.

We might say that consciousness is a field of energy that activates our minds, which basically has no pattern, and our free will. Our freedom of choice is to decide what patterns will organize what would otherwise appear like a swirling, useless cloud of dust or millions of thoughts just running through at random. We see that these thoughts, although we believed that they were random, are being organized by definite principles. Certain attractors are operative here. As we become aware, we start getting curious. What is the attractor pattern that's moving all these crazy thoughts through our minds? Or what is the attractor pattern that accounts for the success of someone we admire?

We see that the mechanism of creativity and creation itself comes out of an infinite potential of infinite energy. It is formless, yet infinite and unlimited in its potentiality. There arises a series of attractors in a pattern of descending order of power. These patterns control *everything* that happens within their field of influence—nothing escapes them.

This understanding can be compared to gravity. It is obvious that the gravity of one heavy object hanging next to another heavy object, both of them suspended by threads that can be measured in a high school physics class, is only happening within the gravitational field of the earth. The same experiment on Mars or the moon would give different results; therefore, the lesser gravitational field is being dominated by the more powerful field of the earth itself.

The gravitational field of the earth is obviously a reflection of the gravitational relationship between the earth and the sun. Then again, the gravitational fields of the earth and the sun are dependent on the overall gravitational field of the entire planetary system. The gravitational field of the planetary system is itself totally dependent on the gravitational fields of the universe. We're told that this is only one of many universes—there are actually an infinite number of them. Our universe is merely reflecting a

greater gravitational field, which dominates an infinite number of universes with sequentially more powerful gravitational patterns.

Obviously the one attractor pattern that dominates all of us is the attractor pattern of life itself. Just as nothing in our universe can escape the influence of gravity, the principles upon which we operate either coincide with the attractor pattern of life itself or they do not. Power comes from aligning with those dominant attractor patterns that are aligned with that which supports life.

This discussion, which would seem abstract without the context in which we are presenting it now, gives us some very practical yardsticks by which to measure what is going on in our lives. Life then becomes the experience of the interaction of these attractor patterns. They express themselves in the sensory and emotional world of our experiences.

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Let's now look at a few attractor patterns using this frame of reference to increase our capacity to comprehend how real and pragmatic our discussion is, which we have heretofore thought was "philosophical." Let us take a very simple and what seems an ordinary concept or principle: friendliness.

What is the life like of a person who holds being friendly and considerate of others and how they feel as some of the most important principles of life? From the critical viewpoint, we might say that the downside is that the person is perhaps overly agreeable, or what to our minds in the Western world is not assertive enough. But what is this person's inner experience of life? In what kind of a world do they live? If we observe such a person, we'll find that their life is successful and effortless.

If we are friendly, people will be helpful to us and will smooth our way. If we are friendly we will have lots of friends. By having lots of friends we will have automatic connections to the right people. Out of friendliness, people will warmly see to it that these good things are provided in our worlds. It is true that sometimes we take advantage of friendly people. Nevertheless, they create a warm place in our hearts. We build up a feeling of obligation toward them, which sooner or later will find expression in some positive way.

This reminds me of that remarkable plaque that appeared in Bashas' supermarket, where there was an annual award for the friendliest employee. Imagine, in a world that people picture as dog-eat-dog and cutthroat, one of the most successful ventures that I knew held the friendliest employee as a high organizing principle. Isn't that amazing? Here was a story in which their orientation was for their customers to become their friends. Did Bashas' have to worry about customer loyalty? Hardly. Although someone may shop at another grocery store, they will gravitate back to the one in which they feel most at home.

Where do we feel most at home? Where do we like to be? The places where we like to deal with others are where we feel at home. Home is what is friendly. The reason we keep going back to the same business establishment is because we feel at home there due to familiarity. Familiarity is accomplished rapidly in an atmosphere of friendliness. The purpose of having a greeter at the door, then, is that it makes some businesses very successful.

Success is really being the reed in the water. By observing the patterns of the interaction of life itself, all we have to do is station ourselves and position ourselves with a certain principle, and *the eddies and currents form around us*. The currents, the eddies, and the forces automatically and effortlessly circle around us. We don't have to do anything. Does it make any sense to be tired and exhausted at the end of the workday? How nonsensical. Is the reed exhausted at the end of the day from modifying the currents of the stream? On the contrary, the reed is nourished by the elements of the stream; thus, one way of knowing when we're successful is that as the day goes by, our energy increases. We almost have to force ourselves to quit at the end of the day because we're so interested in what we're doing. "Time has gone by so quickly," we say, "it can't be five o'clock already. Where has the day gone?" A person with a busy and successful life hardly notices the pages of the calendar changing. The years drop away effortlessly. A successful person doesn't know what boredom even is.

If we're applying these principles in business, we are in somewhat of a position to understand who and what is important to pay attention to in our daily business lives. Most proprietors, entrepreneurs, and executives cannot tell the important from the unimportant. They especially cannot discern the important person from the unimportant person except by reputation. Here

they are usually fooled because the unsophisticated person confuses celebrity status or demandingness with importance. What often happens is the unimportant people are considered to be important because of their celebrity status, or because of their demandingness, or because of the flash of the external marks of success through conventional worldly symbols such as stretch limousines, diamonds, designer clothes, status, addresses, or titles.

For those who've never met a really successful person, it's time to describe one. Unless we have been as successful ourselves, it's unlikely that we have run across or recognized them. They've been in and out of our lives. It's just that we didn't recognize who they were.

From understanding the principles I've outlined so far in this chapter, it's obvious that super successful people can be described as, first of all, relaxed. They perform effortlessly and unostentatiously. They are undemanding, unassuming, and usually quiet. Don't be fooled, because they may not dress the part at all and may be driving a little beat-up car. Typically they look like nobody at all. If we're intuitive, we get that they're coming from an inner state of absolute certainty, of total self-confidence and easygoingness that only comes from that level of certainty, which itself only comes from understanding some of the principles we've outlined in this book. The very top successful people of the world—of which there are not all that many, frankly—are completely aware and conscious of what principle is operative, thus they know what results will happen in the world. So why worry about it?

These are very creative people. They know from just observing the laws of the universe, without necessarily describing them as such, that once one starts a snowball down the hill it will automatically gather momentum and become a larger snowball. So what is the problem? Success, as I've said, is instantaneous. That flash of knowingness at the moment of the creation of a new attractor pattern tells us automatically what the consequences are going to be in the world. People of great success have this capacity for discerning the critical point that needs to be influenced by the pattern.

For instance, a company came to me that was falling down on its knees. From the original phone call I already knew exactly what was wrong with the company and what to do about it. The name was all wrong. There's no way they could be successful in the world with a name like that. It was wrong on every single level. The unconscious associations it would bring

up in people who even heard the name were unpleasant. Knowing nothing about the company, I predicted that they were all working their heads off and getting nowhere; the customers probably avoided them like the plague.

Upon investigation, this turned out to be true, even though the product itself was a quality product, was needed, and should have been selling right and left. The only thing needed here was a change of name. I could've told them that over the phone in eight seconds. Would they have believed it? No. If they were aware that such things were possible they wouldn't have been calling me in the first place. So I had to go through a fancy routine with them as though I was running it through my left brain and analyzing it in a way that I knew would be acceptable to their consciousness. I think I came out with a weighty final decision of a change of name.

In this case, the whole situation was actually humorous. The people still, I could see, had some doubt. So to convince them I said that I had run it through an advanced mathematical formula in my computer. At that point they became agreeable. (I didn't tell them that the computer in this case was my right brain.) They were now convinced that my advice was coming from what to their left brains was an acceptable logic pattern. Consequently, they instituted the change. I didn't even have to bother checking back on what the consequences would be. It was quite obvious.

There is a particular attractor energy pattern in certain symbols, syllables, and alphabetical configurations—the associations they would bring up in the unconscious would make success automatic. As a matter of fact, I've invented over the years a number of names that bring automatic success. It's up to anyone to decide what products they want to attach to them, because these names could sell anything, from bran flakes to mothballs to golf-ball cleaners.

The secret of success is to be a cork, be a reed, or be a top that spins from its own momentum. As we see, the attractor pattern creates momentum. It is the momentum that carried us effortlessly through a daily routine that boggles the mind of the average person. We'll have more done by noon that everyone else will have done by dinnertime or by working late into the evening.

We could light up the city by running around every building and throwing the switch, or running around every block and throwing the switch for the block, or running around every substation and throwing the switch for all the substations. That's just how some people live. Or we can throw

the main switch for the city, and everything lights up at once. It takes no more energy to do this; in fact, it takes about one one-hundredth of the energy to light up the city at once than it does to light it up piecemeal. It is effortless and delightful—imagine the fun of putting a hand on a switch and watching the whole city light up at once. That's what our work is supposed to be like. We're not supposed to be running around all night throwing switches for every city block. Make a decision to stop doing that.

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We're ready to go back and understand what the super successful, truly important people are like and why they look that way. As I said before, once we have the formula for gold we don't have to carry a sack of it around on our shoulders anymore. We have the automatic key to success. It's often nothing more than a whim, whether or not we're going to express it in a given area. There's no need to prove anything. Consequently, we don't have to cover ourselves with diamonds. We don't have to have a Rolex watch. We don't have to have this year's Cadillac. We don't have to have designer clothes. We don't have to have $2,000 suits.

This doesn't mean that we couldn't have them because we enjoy them, but it is a totally different space to come from. We might wear the same diamonds just because we think they're beautiful and they belonged to our grandmothers. Or they were gifts from our friends. Maybe they struck our aesthetic fancies. The difference is that if a truly successful person loses any symbols of success, they are usually relatively indifferent about it. The feeling of loss is often for the sentimental value or the fact that it is aesthetically irreplaceable.

The one thing that the truly successful person knows is: *Where that came from, there's a lot more.* The truly successful person knows that where it came from is unlimited and endless. Because of that, the person may appear somewhat naïve. The customary paranoia that exists in our world about guarding and protecting one's possessions and possessiveness does not seem to dominate them. So they may seem relatively careless. They appear unimpressive because they have no need to impress anyone. Sometimes they have the absentminded-professor look.

If I saw anyone coming into my business who had what I called the "Albert Einstein look," I would instantly give them attention. Those people who come in with a sense of demandingness, self-importance, an imperious haughty or aloof stance are most likely going to be problematic. Yet they are the ones whom most proprietors would consider to be important. Often such people fall into the 5 percent that I consider necessary to throw away in every business. The 5 percent that cause 95 percent of problems very often look like that.

I had the opportunity to grow up around a number of super successful people. I observed that the women frequently looked almost dowdy. They usually bought well-tailored clothes and then wore them forever. Very often they drove to church in an old car. This was characteristic of some of the richest people in the world whom I've known on a personal basis. They were inconspicuous, relatively undemanding, drove ordinary cars, and saved the symbols of success for display only where they were appropriate and demanded by the occasion itself.

For instance, at a state visit, the stretch limo is required by the occasion. It is not required by the person, but by the occasion itself; thus, it would be inappropriate to drive a ten-year-old economy car that was driven all week to a state occasion. The difference is that such symbols are not needed and are merely held as entertainment, pleasantries, niceties, or conveniences. There's no necessity to be pretentious. Just as a man who is sure and certain of his virility doesn't feel he has to make a pass at every woman.

Self-confidence comes from the absolute knowingness that what we are aligned with is a powerful attractor pattern; therefore, we don't have to worry about the consequences. Appearances are held in the context of what is necessary to be appropriate, workable, and kindly toward others.

Many of the richest people in the world I have known felt that it was unseemly to be ostentatious in the display of wealth, because it created envy, discomfort, hostility, and jealousy in others. Expensive things are esteemed because of their intrinsic value, not because of their value as status symbols. People who are truly successful are aware of what status symbols mean to others, but they are not run by those symbols and frequently, are quite naïve in the matter. The "in" and the "out" lists in society publications are a joke to them. They've always been "in" and they're always going to be "in."

Honestly, the only reason not to wear old loafers at a certain party is because other people would be offended and feel that we are not honoring them by having on a more expensive pair of shoes. On the other hand, we might have expensive shoes we wear all the time, including gardening, because we love the suppleness and softness of the leather and the beauty of the craftsmanship.

If we look at some of the current handbags, for instance, we'll notice that some are as unattractive as can be. The only reason people buy them is that they have the name of a famous designer on them and everyone will recognize that they paid a lot of money for it. Intrinsically the bag is dreadful indeed, just as short skirt lengths are not becoming on all women. One could walk around with a smudge on one's face all day if one wants; however, that would be setting up sort of a problem for oneself, wouldn't it? Life is difficult enough without putting our worst foot forward, and the world doesn't need us to advertise the downside. If one is tone-deaf, it's probably not too wise to sing loudly at church, but hum quietly under one's breath. Not out of guilt, shame, or embarrassment, but out of sheer respect for the beauty of the space and the occasion. The main argument against inappropriateness is that it is unloving, uncaring, inconsiderate, unbeauteous, and ungraceful.

The last characteristic of the truly successful, very top person is an overall grace. Even their artlessness, naïveté, or clumsiness is done within an overall context of grace. It's almost as though unconsciously they know when it is most graceful to be awkward. That sheer awkwardness is what sets other people at ease.

How often will we think back in our lives to a time where we have suddenly pretended we had forgotten something, or were flustered or something and the sole purpose was to put the other person at ease? That was a good space from which to come. That consideration for others brings with it automatic grace. To have it is to be a cork. To not have it is to be a sinker.

EASY WINNER

Success is neither something that we have nor something that we do. It is the automatic consequence of what we are. Accordingly, the place to look for it is within and not outside ourselves in the world. If it is ABC that results in A→ B→ C, then we see why success can be elusive, because everyone is looking externally outside themselves and trying to manipulate the world without knowing where to look. Our lives and what we accomplish are merely the outcome of what we truly are within ourselves. This truth is what makes our work easy.

Let's return to the analogy of a reed in the water. By putting talcum powder on the water, we can see the total change in its pattern by simply placing a reed in the path of the stream. Similarly, in steering a ship, if we change our direction only one degree on the compass, after a few days of sailing we will be hundreds and hundreds of miles from where we would have been had we not shifted our course that little bit; thus, a slight shift in inner attitude can have an enormous consequence in our lives.

What facilitates the ease of the transition from failure to success, or from success to great success, or from great success to super success, is that there is an automatic-feedback mechanism initiated when we shift our own inner attitudes even the slightest. This feedback mechanism means that our energies become replenished. We become repaid for our efforts so that the whole process becomes pleasurable and an enjoyable unfolding of new discoveries. We realize the inner pleasure of watching ourselves grow and prosper. This whole process involves a few understandings and simple steps.

The first understanding that is very important to grasp is: *We strengthen within ourselves the identical things that we strengthen in others*. This clinical factor has enormous implications. The obvious conclusion to be drawn, then, is the principle of constantly supporting that which is positive in others. We say that some people are negative and other people are positive, as though it was just accidental. It is not accidental at all. It is the easily observable demonstration of the clinical fact that we strengthen within ourselves the identical things that we strengthen in others. If we listen to people's conversations, we will hear some engaging in gossip, describing all the negative facts they can about other people's lives, or about world events. What they don't realize is that they are reinforcing these very same things within themselves.

When I was very young I had a grandmother who was described by everyone as saintly. I remember that she used to say, "If you haven't got something good to say about anyone, then don't say anything at all." I puzzled over this for a long time. It was only when I had become clinically experienced after many years of doing psychotherapy, where I could see the results of these principles in operation, that I began to understand what she meant.

Do we really trust friends who gossip? No, we don't. They are not the people whom we entrust with our most secret confidences, because we know that as soon as we leave the dinner table the conversation will likely be about us. Thus, one of the basic principles of success is to be trustworthy so that people have confidence in us and in our integrity. They need to know that we will keep their secrets and protect their reputations. By supporting their reputations we will in fact be supporting our own.

Perhaps because of what my grandmother said, or who knows what other reasons, but early in my life I discovered the pleasure of supporting the success of others and contributing to their welfare and happiness. When we do this, we find it becomes one of the greatest sources of pleasure and satisfaction in our own lives.

That is the next principle: *We support the success of others in every little way that we can.* This means to recognize and acknowledge others' successes, which tends to reinforce them—not only in those people, but in ourselves. This does not mean manipulative flattery; rather, we genuinely appreciate the positive characteristics of everyone we meet, including store clerks, waitstaff, and other businesspeople; family members and friends;

guests, casual acquaintances, and people whom we only spend a few moments with in the day. It is valuable training and learning to perceive the positive and move into a different realm of experiencing life.

This also moves us to an attitude of "givingness" rather than "gettingness." Everyone around us is aware of whether we are givers or seekers. They react unconsciously in a very different way to diverse attitudes. We are aware that on a conscious or unconscious level, someone is out to "get" something from us. We are on guard, wary, and resistant. If even the lowly animals can detect this, we can be sure that human beings who are far more evolved also detect it.

Many people are resistant to a giving attitude because they have an equation that to give is to lose. They don't understand this feedback mechanism. So they don't give it a long enough try to discover that we always get back more than we give. Success tends to automatically amplify itself. It's like a snowball; once it starts rolling it gathers momentum and size as it rolls effortlessly downhill. Every time we create a good feeling in others, they feel grateful and develop a positive attitude toward us, which completely changes the nature of our lives.

We say that some people seem to lead a charmed life. We forget that this is because they have taken the trouble to be charming to others. This charm comes from an inner attitude. It is not opportunistic, or manipulative, or done for gain; instead, it is a true reflection of that person's nature.

To understand this quality, never do others a "favor." Why? Because doing a favor is really a manipulation. It's a bargain in which we expect something in return. If after having done something for someone we feel that they are obligated, then we have missed the whole point. Givingness implies *no expectation of return.*

This latter statement is of crucial importance. We will easily observe that what people are really trying to do is purchase from others and manipulate them into a debt. "I've done this for you; now you've got to do that for me." This manipulative, trade-off, bargaining position ends up in resentment so that we often hear, "After all I've done for him." This breeds either self-pity or resentment and is doomed to lead to failure.

When we genuinely do something for someone, we do it with no expectation of return in any form, even by acknowledgment or recognition. We do it out of caring for other human beings, because we are contributing to the quality of life itself. This is a secret that one discovers through a deep

understanding, that *when we support life, life supports us in return.* Granted, this sounds philosophical, but it is a truism that we can only arrive at through observation and experience.

The simple practice that leads to this awareness, and that anyone interested in becoming truly successful on a daily basis can do, is this: *In traffic, always let others cut in front of you.* That sounds sort of crazy, doesn't it? Within that practice is the hidden, secret power of becoming a successful person. As we practice this technique we'll eventually discover the pleasure of becoming a truly courteous person. What does courteous mean? It merely means to support the life of others and their happiness. We will shift from the short-lived satisfaction of blocking others into the long-term, inner shift of awareness that comes from supporting them.

What happens as a result of practicing this? At first it will seem difficult and awkward. As time goes on, though, it will result in a subtle pleasure. That pleasure is a continuous experiencing of the fact that we are becoming different kinds of people. This leads to the awareness that satisfaction is fleeting and momentary, but pleasure is long-term and permanent.

We also end up loving ourselves more. This lovingness is not narcissism, vanity, or egocentricism. Rather, it is the awareness that we are shifting into an alignment with a whole different principle of living life. To let others into traffic in front of us is being gracious. Gracious means that we have more than enough for ourselves and now have some to give to others.

Of course we could be that person in traffic. That's a foregone conclusion, isn't it? Anybody can be rude and step on the accelerator—that takes nothing at all. That's the common person's avenue to failure because they are operating on the level of win-lose. As we said, we bring into our lives the very thing that we support in the world. So if we support win-lose, then we are supporting lose, are we not? If we let others into traffic, we experience ourselves as magnanimous. We notice that others waved to us in thanks. Our lives become ones of gratitude and win-win because those are the principles by which we stand and live.

The next easy practice that has profound repercussions throughout our entire inner nature is: *Feed the wild birds.* Yes, it is as simple as that. Without fail, we must make sure that there is food available for the birds even if we live in an apartment. There are bird feeders that we can place on the outer windowsill or that stick to the glass. There are areas in the park where birds gather. Whatever the means, we need to find some way to

support the wildlife around us, even if it's in the middle of the big city. In addition, on whatever properties we may own or control, we must forbid the killing of any wildlife, even if we have to get "Save a Life" or "Have a Heart" traps.

The next practice is to always be growing something in the office, apartment, home, or garden. This can be tomatoes, or a bonsai plant, or little cacti, or whatever meets our fancy. They should be something for which we take personal responsibility, even if it's just watering the geraniums in the window box.

From all the foregoing it is evident that the process of becoming successful is one of becoming sensitive, observant, and aware. In the process of becoming conscious, of widening our actual field of vision, we will observe that the reason most people are not successful is because they literally *can't see.*

We've all had the experience of walking into a business in which there are many glaring deficiencies. We ask ourselves: *How could they be so unaware? How could they hire such a clerk who is losing business for them right and left? How could they expect people to eat in this restaurant when the walls need to be painted and the floor is dirty? How can they expect us to wait in line at their business when there isn't even a chair on which to sit down? How do they expect us to shop and patronize their business when they don't even bother to put up business hours to let us know when they're open? How can they expect us to find their place when there isn't even an address on the front?*

All these things are merely matters of simple observation, are they not? Yet the owners simply don't see them.

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The exercises I have described in this chapter allow us to progressively open our eyes so that we can see the answers to many dilemmas that seemed unsolvable before in our lives. We will discover that the answers to all the questions already exist. The solutions to all the problems the world faces are already in existence and are merely awaiting recognition.

Years ago I was put up for membership in what was probably one of the most exclusive private clubs in the United States. It was so exclusive that

the press and the public have never discovered it. The board of directors was made up of some of the most successful and powerful people in the country, and to become a member one had to go around with a sponsor and have a personal interview with every member of the board. This meant spending a whole day in New York City, going from one prestigious office to another of Wall Street financiers, presidents of the country's banks, and the true movers and shakers of the world whose names are never in the headlines.

As I went from one interview to the next, I became more and more relaxed. The qualities that these men all demonstrated without a single exception were that they were cordial, gracious, friendly and remarkably easy to talk to. Each one of them bent over backward to put me at ease in what could otherwise have been an awkward situation. Each one of them could have bought and sold me a hundred times over, yet they treated me with precise equality. As the day wore on and I traveled from J. P. Morgan Trust, to E. F. Hutton, to Citibank, to the Rockefeller Foundation, the day became more and more pleasurable.

As we returned home that night I found myself saying to my sponsor, "You know, this is one of the most enjoyable days I've ever had in my life, surprisingly." Each one of the interviewers was very aware of the discomfort that a new member might have upon being scrutinized by the board of directors, and each took pains to offset what could have been an occasion for anxiety. Thus, they exhibited the capacity that goes with success: the capacity to put oneself in the other person's shoes and act appropriately out of compassion. Success is feeling good about ourselves, then sharing that good feeling with others, who in consequence feel good about themselves.

Some people say, "I can't do those things because I'm shy, self-conscious, and introverted." As we look at it now we can see that these qualities stem from simply not feeling good about oneself. The exercises that I have described will help people to overcome these qualities subtly and easily, without embarrassment or having to join a Toastmasters club.

No one was more self-conscious, shy, and timid than I was when I was young. I couldn't speak in public. I dreaded parties. It would take three weeks to crank up the energy to ask a girl for a date. The habit I developed, however, of enjoying helping other people become successful was the lever that began to change all that.

I remember the first time I was on Barbara Walters's show. As she was interviewing me I was remembering back when I tried to give a lecture on a certain technique to two student nurses. I had to cut it short because my voice actually failed. I was unable to continue. The source of the pleasure as I spoke to Barbara was not that I was on a famous talk show. The source of the pleasure was experiencing myself as a person who was able to do what I was doing, given what I had been. I had conquered my own fears. That was the source of the real joy. Barbara herself was most cordial off the air, as one would expect from a person of her degree of success.

The capacity for success resides within everyone. Any of us can make others feel good about themselves. In so doing we begin to feel good about ourselves. This begins to rub off and changes our compass in an increasingly positive direction in which success is merely the automatic by-product of what we ourselves have become.

Success is like happiness. We'll find we cannot obtain happiness by striving "to be happy." Happiness is the automatic consequence of living in a certain way, being with ourselves in a certain way, and having a certain awareness.

One of the biggest secrets of success is that we cannot achieve it by striving for it. Success, like happiness, is the automatic consequence of who we are, of what we have become, and of our inner attitudes. When we have become a certain kind of person, success is so automatic that we haven't the slightest interest in it. It's like the air. We absolutely take it for granted. We don't worry about having enough air, do we? A sufficiency of air is a given. It's a presumption. It's an "of course."

It is the same thing with success, which is why it is for you.

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Success Is for You comes to us because of Susan Hawkins's dedication to making the works of her husband, Dr. David R. Hawkins, available to the widest audience possible. She has remained steadfast in her commitment to be a steward of that which Dr. Hawkins wrote and lectured about during his lifetime. For that, we all owe her much gratitude.

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ABOUT THE AUTHOR

Biographical Note

Dr. David R. Hawkins (1927–2012) was renowned as a physician, author, lecturer, and researcher of consciousness. After serving in the United States Navy during World War II, he graduated from the Medical College of Wisconsin in 1953. For the next 25 years, he lived in New York, where his pioneering work as a psychiatrist brought major clinical breakthroughs, especially in the treatment of schizophrenia and alcoholism. His research findings were published widely in medical, scientific, and psychoanalytic journals. As Medical Director of the North Nassau Mental Health Center (1956–1980) and Director of Research at Brunswick Hospital (1968–1979) on Long Island, he had the largest practice in New York.

In 1973, Dr. Hawkins co-authored *Orthomolecular Psychiatry* with Nobel Laureate chemist Linus Pauling, initiating a new field within psychiatry and leading to appearances on numerous talk shows. He spoke at the Oxford Forum and Westminster Abbey, as well as Harvard University, University of Argentina, University of Notre Dame, University of California, Fordham University, and the Institute for Noetic Sciences. He also served as a psychiatric advisor to Catholic, Protestant, and Buddhist monasteries.

Dr. Hawkins received numerous recognitions for his scientific and humanitarian contributions, including: the Huxley Award for the "Inestimable Contribution to the Alleviation of Human Suffering"; Physicians Recognition Award by the American Medical Association; 50-Year Distinguished Life Fellow by the American Psychiatric Association; the Orthomolecular Medicine Hall of Fame; Who's Who in the World; and a

nomination for the prestigious Templeton Prize, which honors progress in science and religion.

In 1983, Dr. Hawkins established the Institute for Spiritual Research, a nonprofit organization dedicated to consciousness research. During the 1980s, his lectures at such events as the First National Conference on Addictions and Consciousness (1985) and Whole Life Expo (1986), both held in California, recontextualized addiction by illuminating the underlying spiritual drive for inner peace and how to cultivate it apart from substances. During the 1990s, he served as the Chief of Staff at Mingus Mountain Estate Residential Treatment Center for adolescent girls in Prescott Valley and was the consulting psychiatrist for several recovery houses in Arizona.

Dr. Hawkins spent the last three decades of his life in Arizona, working to correlate the seemingly disparate domains of science and spirituality. In 1995, at the age of 68, he received a Ph.D. in health and human services. That same year saw the publication of his book *Power vs. Force,* which was ultimately translated into 25 languages with over a million copies sold, and evoking praise from such notables as Mother Teresa and Sam Walton. *Power vs. Force* presented his trademarked "Map of Consciousness," now used by health professionals, university professors, government officials, and business executives worldwide. Many other books followed.

In recognition of Dr. Hawkins's contributions to humanity, he was knighted in 1996 by the Sovereign Order of the Hospitallers of St. John of Jerusalem by authority of the Priory of King Valdemar the Great. From 1998 to 2011, Dr. Hawkins traveled widely as a lecturer throughout the United States and overseas, speaking to sold-out audiences about the science of consciousness and the reality of advanced spiritual states. In 2000, he was bestowed the title "Tae Ryoung Sun Kak Tosa" (Teacher of Enlightenment) in Seoul, Korea. His final lecture, entitled, "Love," occurred in September 2011 and was attended by 1,700 people from around the world. Dr. Hawkins was active to the very end. Just before his passing in September 2012, he completed a video-recorded dialogue series and finished his 12th book.

Throughout Dr. Hawkins's life, he participated in a wide range of civic and professional endeavors, often in leadership roles. As a physician, he co-founded or served as medical advisor for many organizations, including the Schizophrenia Foundations of New York and Long Island, the Attitudinal

Healing Center of Long Island, the New York Association of Holistic Health Centers, and the Academy of Orthomolecular Psychiatry. He was co-director of the Masters Gallery of Fine Arts.

Born with an exceptionally high IQ, he became a member of Mensa International in 1963. As a young doctor, he was attracted to Buddhism and joined the first Zen Institute in the United States. At the time of his death, he had been a member of St. Andrew's Episcopal Church for many years. He was the first president of the Country and Western Dance Club of Sedona, a member of the Veterans of Foreign Wars, American Legion, and the Sedona Elks Lodge. He was an archer, carpenter, blacksmith, musician (bagpiper, violinist, pianist), designer of prize-winning 16th-century French Norman architecture, and lover of animals.

Internationally, Dr. Hawkins was the founder of Devotional Nonduality (2003), a spiritual pathway that applies the core truths of the world's great traditions: kindness and compassion for all of life (including oneself), unconditional love, humility, inquiry into the nature of existence, surrender, and self-realization.

Since 2002, "Hawkins Study Groups" have autonomously sprung up in many cities around the world, from Los Angeles to Seoul, from Cape Town to Melbourne; the groups study and practice the principles of his books, such as: "We change the world not by what we say or do but as a consequence of what we have become." His life exemplified that principle.

Autobiographical Note

While the truths reported in this book were objectively organized, like all truths, they were first experienced personally. A lifelong sequence of intense states of awareness beginning at a young age first inspired and then gave direction to the process of subjective realization that has finally taken form in a series of books.

At age three, there occurred a sudden full consciousness of existence, a nonverbal but complete understanding of the meaning of "I Am," followed

immediately by the frightening realization that "I" might not have come into existence at all. This was an instant awakening from oblivion into a conscious awareness, and in that moment, the personal self was born and the duality of "Is" and "Is Not" entered my subjective awareness.

Throughout childhood and early adolescence, the paradox of existence and the question of the reality of the self remained a repeated concern. The personal self would sometimes begin slipping back into a greater impersonal Self, and the initial fear of non-existence—the fundamental fear of nothingness—would recur.

In 1939, as a paperboy with a 17-mile bicycle route in rural Wisconsin, on a dark winter's night I was caught miles from home in a 20-below-zero blizzard. The bicycle fell over on the ice and the fierce wind ripped the newspapers out of the handlebar basket, blowing them across the ice-covered, snowy field. There were tears of frustration and exhaustion and my clothes were frozen stiff. To get out of the wind, I broke through the icy crust of a high snowbank, dug out a space, and crawled into it. Soon the shivering stopped and there was a delicious warmth, and then a state of peace beyond all description. This was accompanied by a suffusion of light and a presence of infinite love that had no beginning and no end and was undifferentiated from my own essence. The physical body and surroundings faded as my awareness was fused with this all-present, illuminated state. The mind grew silent; all thought stopped. An infinite Presence was all that was or could be, beyond all time or description.

After that timelessness, there was suddenly an awareness of someone shaking my knee; then my father's anxious face appeared. There was great reluctance to return to the body and all that that entailed, but because of my father's love and anguish, the Spirit nurtured and reactivated the body. There was compassion for his fear of death, although, at the same time, the concept of death seemed absurd.

This subjective experience was not discussed with anyone since there was no context available from which to describe it. It was not common to hear of spiritual experiences other than those reported in the lives of the saints. But after this experience, the accepted reality of the world began to seem only provisional; traditional religious teachings lost significance and, paradoxically, I became an agnostic. Compared to the light of Divinity that had illuminated all existence, the god of traditional religion shone dully indeed; thus, spirituality replaced religion.

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During World War II, hazardous duty on a minesweeper often brought close brushes with death, but there was no fear of it. It was as though death had lost its authenticity. After the war, fascinated by the complexities of the mind and wanting to study psychiatry, I worked my way through medical school. My training psychoanalyst, a professor at Columbia University, was also an agnostic; we both took a dim view of religion. The analysis went well, as did my career, and success followed.

I did not, however, settle quietly into professional life. I fell ill with a progressive, fatal illness that did not respond to any treatments available. By age 38, I was *in extremis* and knew I was about to die. I didn't care about the body, but my spirit was in a state of extreme anguish and despair. As the final moment approached, the thought flashed through my mind, *What if there is a God?* So I called out in prayer, "If there is a God, I ask Him to help me now." I surrendered to whatever God there might be and went into oblivion. When I awoke, a transformation of such enormity had taken place that I was struck dumb with awe.

The person I had been no longer existed. There was no personal self or ego, only an Infinite Presence of such unlimited power that it was all that was. This Presence had replaced what had been "me," and the body and its actions were controlled solely by the Infinite Will of the Presence. The world was illuminated by the clarity of an Infinite Oneness that expressed itself as all things revealed in their infinite beauty and perfection.

As life went on, this stillness persisted. There was no personal will; the physical body went about its business under the direction of the infinitely powerful but exquisitely gentle Will of the Presence. In that state, there was no need to think about anything. All truth was self-evident, and no conceptualization was necessary or even possible. At the same time, the physical nervous system felt extremely overtaxed, as though it were carrying far more energy than its circuits had been designed for.

It was not possible to function effectively in the world. All ordinary motivations had disappeared, along with all fear and anxiety. There was nothing to seek, as all was perfect. Fame, success, and money were meaningless. Friends urged the pragmatic return to clinical practice, but there was no ordinary motivation to do so.

There was now the ability to perceive the reality that underlay personalities: the origin of emotional sickness lay in people's belief that they *were* their personalities. And so, as though of its own, a clinical practice resumed and eventually became huge.

People came from all over the United States. The practice had 2,000 outpatients, which required more than 50 therapists and other employees, a suite of 25 offices, and research and electroencephalic laboratories. There were 1,000 new patients a year. In addition, there were appearances on radio and network television shows, as previously mentioned. In 1973, the clinical research was documented in a traditional format in the book *Orthomolecular Psychiatry.* This work was ten years ahead of its time and created something of a stir.

The overall condition of the nervous system improved slowly, and then another phenomenon commenced. There was a sweet, delicious band of energy continuously flowing up the spine and into the brain where it created an intense sensation of continuous pleasure. Everything in life happened by synchronicity, evolving in perfect harmony; the miraculous was commonplace. The origin of what the world would call miracles was the Presence, not the personal self. What remained of the personal "me" was only a witness to these phenomena. The greater "I," deeper than my former self or thoughts, determined all that happened.

The states that were present had been reported by others throughout history and led to the investigation of spiritual teachings, including those of the Buddha, enlightened sages, Huang Po, and more recent teachers such as Ramana Maharshi and Nisargadatta Maharaj. It was thus confirmed that these experiences were not unique. The Bhagavad Gita now made complete sense. At times, the same spiritual ecstasy reported by Sri Ramakrishna and the Christian saints occurred.

Everything and everyone in the world was luminous and exquisitely beautiful. All living beings became Radiant and expressed this Radiance in stillness and splendor. It was apparent that all mankind is actually motivated by inner love but has simply become unaware; most lives are lived as though by sleepers unawakened to the awareness of who they really are. People around me looked as though they were asleep and were incredibly beautiful. It was like being in love with everyone.

It was necessary to stop the habitual practice of meditating for an hour in the morning and then again before dinner because it would intensify the

bliss to such an extent that it was not possible to function. An experience similar to the one that had occurred in the snow bank as a boy would recur, and it became increasingly difficult to leave that state and return to the world. The incredible beauty of all things shone forth in all their perfection and where the world saw ugliness, there was only timeless beauty. This spiritual love suffused all perception, and all boundaries between here and there, or then and now, or separation disappeared.

During the years spent in inner silence, the strength of the Presence grew. Life was no longer personal; a personal will no longer existed. The personal "I" had become an instrument of the Infinite Presence and went about and did as it was willed. People felt an extraordinary peace in the aura of that Presence. Seekers sought answers but as there was no longer any such individual as David, they were actually finessing answers from their own Self, which was not different from mine. From each person the same Self shone forth from their eyes.

The miraculous happened, beyond ordinary comprehension. Many chronic maladies from which the body had suffered for years disappeared; eyesight spontaneously normalized, and there was no longer a need for the lifetime bifocals.

Occasionally, an exquisitely blissful energy, an Infinite Love, would suddenly begin to radiate from the heart toward the scene of some calamity. Once, while driving on a highway, this exquisite energy began to beam out of the chest. As the car rounded a bend, there was an auto accident; the wheels of the overturned car were still spinning. The energy passed with great intensity into the occupants of the car and then stopped of its own accord. Another time, while I was walking on the streets of a strange city, the energy started to flow down the block ahead and arrived at the scene of an incipient gang fight. The combatants fell back and began to laugh, and again, the energy stopped.

Profound changes of perception came without warning in improbable circumstances. While dining alone at Rothmann's on Long Island, the Presence suddenly intensified until everything and every person, which had appeared as separate in ordinary perception, melted into a timeless universality and oneness. In the motionless Silence, it became obvious that there are no "events" or "things" and that nothing actually "happens" because past, present, and future are merely artifacts of perception, as is the illusion of a separate "I" being subject to birth and death.

As the limited, false-self dissolved into the universal Self of its true origin, there was an ineffable sense of having returned home to a state of absolute peace and relief from all suffering. It is only the illusion of individuality that is the origin of all suffering. When one realizes that one is the universe, complete and at one with All That Is, forever without end, then no further suffering is possible.

Patients came from every country in the world, and some were the most hopeless of the hopeless. Grotesque, writhing, wrapped in wet sheets for transport from faraway hospitals they came, hoping for treatment for advanced psychoses and grave, incurable mental disorders. Some were catatonic; many had been mute for years. But in each patient, beneath the crippled appearance, there was the shining essence of love and beauty, perhaps so obscured from ordinary vision that they had become totally unloved in this world.

One day a mute catatonic was brought into the hospital in a straitjacket. She had a severe neurological disorder and was unable to stand. Squirming on the floor, she went into spasms and her eyes rolled back in her head. Her hair was matted; she had torn all her clothes and uttered guttural sounds. Her family was fairly wealthy; as a result, over the years she had been seen by innumerable physicians and famous specialists from all over the world. Every treatment had been tried on her, and she had been given up as hopeless by the medical profession.

A short, nonverbal question arose: “What do you want done with her, God?” Then came the realization that she just needed to be loved, that was all. Her inner self shone through her eyes, and the Self connected with that loving essence. In that second, she was healed by her own recognition of who she really was; what happened to her mind or body did not matter to her any longer.

This, in essence, occurred with countless patients. Some recovered in the eyes of the world and some did not, but whether a clinical recovery ensued did not matter any longer to the patients. Their inner agony was over. As they felt loved and at peace within, their pain stopped. This phenomenon can only be explained by saying that the Compassion of the Presence recontextualized each patient’s reality so that they experienced healing on a level that transcended the world and its appearances. The inner peace of the Self encompassed us beyond time and identity.

It was clear that all pain and suffering arises solely from the ego and not from God. This truth was silently communicated to the minds of the patients. This was the mental block in another mute catatonic who had not spoken in many years. The Self said to him, "You're blaming God for what your ego has done to you." He jumped off the floor and began to speak, much to the shock of the nurse who witnessed the incident.

The work became increasingly taxing and eventually overwhelming. Patients were backed up, waiting for beds to open, although the hospital had built an extra ward to house them. There was an enormous frustration in that the human suffering could be countered in only one patient at a time. It was like bailing out the sea. It seemed that there must be some other way to address the causes of the common malaise, the endless stream of spiritual distress and human suffering.

This led to the study of the physiological response (muscle testing) to various stimuli, which revealed an amazing discovery. It was the "wormhole" between two universes—the physical world and the world of the mind and spirit—an interface between dimensions. In a world full of sleepers lost from their source, here was a tool to recover, and demonstrate for all to see, that lost connection with the higher reality. This led to the testing of every substance, thought, and concept that could be brought to mind. The endeavor was aided by my students and research assistants.

Then a major discovery was made: whereas all subjects went weak from negative stimuli, such as fluorescent lights, pesticides, and artificial sweeteners, students of spiritual disciplines who had advanced their levels of awareness did not go weak as did ordinary people. Something important and decisive had shifted in their consciousness. It apparently occurred as they realized they were not at the mercy of the world but rather affected only by what their minds believed. Perhaps the very process of progress toward enlightenment could be shown to increase man's ability to resist the vicissitudes of existence, including illness.

The Self had the capacity to change things in the world by merely envisioning them; love changed the world each time it replaced non-love. The entire scheme of civilization could be profoundly altered by focusing this power of love at a very specific point. Whenever this happened, history bifurcated down new roads.

It now appeared that these crucial insights could not only be communicated with the world, but also visibly and irrefutably

demonstrated. It seemed that the great tragedy of human life had always been that the psyche is so easily deceived; discord and strife have been the inevitable consequence of mankind's inability to distinguish the false from the true. But here was an answer to this fundamental dilemma, a way to recontextualize the nature of consciousness itself and make explicable that which otherwise could only be inferred.

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It was time to leave life in New York, with its city apartment and home on Long Island, for something more important. It was necessary to perfect myself as an instrument. This necessitated leaving that world and everything in it, replacing it with a reclusive life in a small town where the next seven years were spent in meditation and study.

Overpowering states of bliss returned unsought, and eventually, there was the need to learn how to be in the Divine Presence and still function in the world. The mind had lost track of what was happening in the world at large. In order to do research and writing, it was necessary to stop all spiritual practice and focus on the world of form. Reading the newspaper and watching television helped to catch up on the story of who was who, the major events, and the nature of the current social dialogue.

Exceptional subjective experiences of truth, which are the province of the mystic who affects all mankind by sending forth spiritual energy into the collective consciousness, are not understandable by the majority of mankind and are therefore of limited meaning except to other spiritual seekers. This led to an effort to be ordinary, because just being ordinary in itself is an expression of Divinity; the truth of one's real self can be discovered through the pathway of everyday life. To live with care and kindness is all that is necessary. The rest reveals itself in due time. The commonplace and God are not distinct.

And so, after a long circular journey of the spirit, there was a return to the most important work, which was to try to bring the Presence at least a little closer to the grasp of as many fellow beings as possible.

The Presence is silent and conveys a state of peace that is the space in which and by which all is and has its existence and experience. It is infinitely gentle and yet like a rock. With it, all fear disappears. Spiritual joy

occurs on a quiet level of inexplicable ecstasy. Because the experience of time stops, there is no apprehension or regret, no pain or anticipation; the source of joy is unending and ever-present. With no beginning or ending, there is no loss or grief or desire. Nothing needs to be done; everything is already perfect and complete.

When time stops, all problems disappear; they are merely artifacts of a point of perception. As the Presence prevails, there is no further identification with the body or the mind. When the mind grows silent, the thought "I Am" also disappears, and Pure Awareness shines forth to illuminate what one is, was, and always will be, beyond all worlds and all universes, beyond time, and therefore without beginning or end.

People wonder, *How does one reach this state of awareness?* but few follow the steps because they are so simple. First, the desire to reach that state was intense. Then began the discipline to act with constant and universal forgiveness and gentleness, without exception. One has to be compassionate toward everything, including one's own self and thoughts.

Next came a willingness to hold desires in abeyance and surrender personal will at every moment. As each thought, feeling, desire, or deed was surrendered to God, the mind became progressively silent. At first, it released whole stories and paragraphs, then ideas and concepts. As one lets go of wanting to own these thoughts, they no longer reach such elaboration and begin to fragment while only half formed. Finally, it was possible to turn over the energy behind thought itself before it even became thought.

The task of constant and unrelenting fixity of focus, allowing not even a moment of distraction from meditation, continued while doing ordinary activities. At first, this seemed very difficult, but as time went on, it became habitual, automatic, requiring less and less effort, and finally, it was effortless. The process is like a rocket leaving the earth. At first, it requires enormous power, then less and less as it leaves the earth's gravitational field, and finally, it moves through space under its own momentum.

Suddenly, without warning, a shift in awareness occurred and the Presence was there, unmistakable and all-encompassing. There were a few moments of apprehension as the self died; then the absoluteness of the Presence inspired a flash of awe. This breakthrough was spectacular, more intense than anything before. It has no counterpart in ordinary experience. The profound shock was cushioned by the love that is with the Presence. Without the support and protection of that love, one would be annihilated.

There followed a moment of terror as the ego clung to its existence, fearing it would become nothingness. Instead, as it died, it was replaced by the Self as Everythingness, the All in which everything is known and obvious in its perfect expression of its own essence. With nonlocality came the awareness that one is all that ever was or can be. One is total and complete, beyond all identities, beyond all gender, beyond even humanness itself. One need never again fear suffering and death. What happens to the body from this point is immaterial.

At certain levels of spiritual awareness, ailments of the body heal or spontaneously disappear. But in the absolute state, such considerations are irrelevant. The body will run its predicted course and then return from whence it came. It is a matter of no importance; one is unaffected. The body appears as an "it" rather than as a "me," as another object, like the furniture in a room. It may seem comical that people still address the body as though it were the individual "you," but there is no way to explain this state of awareness to the unaware. It is best to just go on about one's business and allow Providence to handle the social adjustments.

However, as one reaches bliss, it is very difficult to conceal that state of intense ecstasy. The world may be dazzled, and people may come from far and wide to be in the accompanying aura. Spiritual seekers and the spiritually curious may be attracted, as may be the very ill who are seeking miracles. One may become a magnet and a source of joy to them. Commonly, there is a desire at this point to share this state with others and to use it for the benefit of all.

The ecstasy that accompanies this condition is not initially absolutely stable; there are also moments of great agony. The most intense occur when the state fluctuates and suddenly ceases for no apparent reason. These times bring on periods of despair and a fear that one has been forsaken by the Presence. These falls make the path arduous, and to surmount these reversals requires great will.

It finally becomes obvious that one must transcend this level or constantly suffer excruciating "descents from grace." The glory of ecstasy, then, has to be relinquished as one enters upon the arduous task of transcending duality until one is beyond all opposites and their conflicting pulls. But while it is one thing to happily give up the iron chains of the ego, it is quite another to abandon the golden chains of ecstatic joy. It feels as

though one is giving up God, and a new level of fear arises, never before anticipated. This is the final terror of absolute aloneness.

To the ego, the fear of nonexistence was formidable, and it drew back from it repeatedly as it seemed to approach. The purpose of the agonies and the dark nights of the soul then became apparent. They are so intolerable that their exquisite pain spurs one on to the extreme effort required to surmount them. When vacillation between heaven and hell becomes unendurable, the desire for existence itself has to be surrendered. Only once this is done may one finally move beyond the duality of Allness versus nothingness, beyond existence versus nonexistence.

This culmination of the inner work is the most difficult phase, the ultimate watershed, where one is starkly aware that the illusion of existence one transcends is irrevocable. There is no returning from this step, and this specter of irreversibility makes this last barrier appear to be the most formidable choice of all.

But, in fact, in this final apocalypse of the self, the dissolution of the sole remaining duality of existence versus nonexistence—identity itself—dissolves in Universal Divinity, and no individual consciousness is left to choose. The last step, then, is taken by God.

— David R. Hawkins, M.D., Ph.D.

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